

Gali Meidenhad,

FROM MS. COTT. TITUS D. XVIII. FOL. 112c.

AN ALLITERATIVE HOMILY OF THE THIRTEENTH CENTURY.

EDITED BY

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MDCCCLXVI.

Gali Meidenhad.

FOREWORD.

THIS treatise on the high state of virginity contains so many coarse and repulsive passages, that it was laid out for printing without a modernized version; but the printer complained that the explanatory footnotes were a trouble to the compositors and an encumbrance on the page, and the translation became a last resource. The most objectionable portions have been Latinized.

In his praise of the virgin state, the author has given such way to his zeal, as to fall into frequent attacks on wedlock; and against them the editor has sometimes entered a lively protest. No age of Christianity has sanctioned any such condemnation of "marriage honourable in all," and, of right, holy. Where any fanatics ventured on such folly, they were quickly branded, by the truer sense of the church, as unsound. None, perhaps, in our days can be so ignorant as to declare in favour of those notions. In the earliest church a warning example is seen in Tertullianus, who, though a warm and able defender of the faith, lost all credit by adopting Montanist views. Among the advocates for purity, none can rival Origenes, who went to a length which he afterwards himself reprobated, and which his editor, Bishop Huet, found so little laudable, that he refused

to believe of his auðor þat he used þe knife, and will have it þat he resorted to refrigeratives, such as hemlock is said by Dioskorides to be. Yet Origenes, devotee as he was to þe “purity” doctrines, damns, wið a full and due sentence, partly in þe language of St. Paul, þose “forbidding to marry,” as holding “doctrines of devils;” and avers þat while celibacy is a state of grace, marriage is also, by just inference from þe apostolic language, a state of grace also. For þe readers full satisfaction, I add þe words of þe original: *Καὶ ἐπεὶ ὁ θεὸς συνέζευξε, διὰ τοῦτο χάρισμά ἐστιν ἐν τοῖς ὑπὸ θεοῦ συνεζευγμένοις, ὅπερ ὁ Παῦλος ἐπίσταμενος, ἐπίσης τῷ εἶναι τὴν ἀγνὴν ἀγαμίαν χάρισμα, φησὶ καὶ τὸν κατὰ λόγον θεοῦ γάμον εἶναι χάρισμα, φάσκων θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς ἐμμαντόν· ἀλλ’ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως.* He þen quotes Matth. xix. 6; 1 Tim. iv. 1, 2, 3, driving home his protest against such teachers as þe auðor of Hali Meidenhad by þe words *κωλύοντων οὐ πορνεύειν μόνον, ἀλλὰ καὶ γαμεῖν*, “forbidding not fornication merely, but even marriage.” Hence it is plain þat to speak evil of þe marriage estate is no tenet of any large body of Christians, or of þe early church, and in editing þis work it was fitting to declare a dissent from such teaching.

I assume, from þe tone of þe tract, its eager advocacy of nunneries and profession, its mixture of advice and authority, þat þe writer was of no less þan þe episcopal order. A probability is visible þat he was also þe auðor of þe Ancren Riwele, of þe life and passion of St. Margaret, St. Juliana, St. Kaðarine, of þe piece Si Sciret paterfamilias, of þe Oreisun of St. Mary, and of oþer tracts now lost. Þese are all in þe same homely, terse, eloquent English of þe former half of þe þirteenth century,

and are all of a devotional character, and almost all addressed to maidens, professed and veiled. Þe story of St. Margaret is distinctly named in þe Ancren Riwe as known to þe ladies to whom þe latter piece is addressed, and in þe tract now printed (p. 45) þe examples of St. Kaðarine, St. Margaret, St. Agnes, St. Juliana, St. Lucy, St. Cecilia are recommended.

If it be probable þat þe present tract is written by þe same hand, and addressed to þe same ladies as þe "Ancren Wisse," þen it is also probable þat þeir nunnery was at Tarante Kaines, in Dorsetshire, on þe Stour; for a Latin copy of þe Rule, at Oxford, in Magdalen College Library, has þe inscription, "*Hic incipit prohemium venerabilis Patris Magistri Simonis de Gandavo, Episcopi Sarum, in librum de vita solitaria quem scripsit sororibus suis anachoretis apud Tarente.*" Þe Latin Cottonian copy, Vitell. E. vii., once had, as appears from Smiths catalogue, 1696, þe following title or memorandum upon it, "*Regulæ vitæ Anachoretarum utriusque sexus scriptæ per Simonem de Gandavo, Episcopum Sarum in usum suarum sororum. Hunc librum Frater Robertus de Thorneton, quondam Prior, dedit claustralibus de Bardenay.*"

Mr. Morton sufficiently proved þat þe Latin is a translation from þe earlier English, and þe testimonies above may be reconciled wið þe date of þe language of þe English, by understanding Simon of Ghent to be þe auðor only of þe Latin version. He was bishop from 1297 to 1315.

It remains þat we imagine one of þe Poores, bishops successively of Sarum, Herbert from 1194 to 1215, and Richard from 1217 to 1229, to be þe writer of þe original English, addressed, we need not doubt, to ladies at Tarente, in Dorset. Richard, þe dean of Salisbury, was consecrated (1215) to

Chichester, and removed to Salisbury (1217), and Durham (1229), in which see he died (1237). Matthew Paris (p. 439) gives an edifying account of his death bed. The records of the foundation at Tarente are in no public repository, a few particulars only are mentioned by Dugdale: if they exist, they are in private hands, possibly those of the owners of the estates.

LONDON, JUNE, 1866.

HALI MEIDENHAD.

HOLY MAIDENHOOD.

[MODERNIZED.]

Text of the discourse.

Psalm xlv. 11.

What each word means.

Why he calls the maiden daughter.

She asks why he is so earnest.

He preaches to edification,

and meets supposed objections.

Audi filia et vide et inclina aurem tuam et obliviscere populum tuum et domum patris tui. David þe psalmist þus speaks in þe psalter to þe spouse of God, þat is, each maiden þat has maidens manners; and he saið: "Hear me, daughter, behold, and bend þine ear, and forget þy people and þy faþers house." Take notice what each word here separately signifies. "Hear me, daughter," he says. He calls her daughter, in order þat she may understand þat he is teaching her affectionately þe love of a better life, as a faþer should his daughter, and þat she may þe more cheerfully listen to him as a faþer. Hear me, precious daughter, þat is to say, diligently listen to me wið þe ears of þine head; "and behold," þat is, open þe eyes of þine heart to understand. "And bend þine ear," þat is, be buxom or obedient to my instruction. She may answer and say, What is þis lore þat þou admonishest so deeply, and teachest me so earnestly? Lo, þis, "Forget þy people and þy faþers house." David calls þe assembly wiþin þee of fleshly ðoughts, þy people, þat lead and draw þee wið þeir prickings of fleshly corruptions to carnal lusts, and entice þee to marriage and to a husbands embraces, and make þee to ðink what a delight þere would be þerein. How much good might grow out of þe offspring of you two! Ah! false ðoughts, cease a suggestion þat defiles þy mouð; while þou settest forð all þat seems good, and concealest all þe bitter mischief þat lieð below, and all þe

HALI MEIDENHAD.

Audi filia et uide et inclina aurem tuam et obliviscere
populum tuum et domum patris tui.

David þe salmwrihte

psalm, B.

spekeð iþe fauter

toward godeſ spuse

toward, B.

þat iſ euch meiden

þat haueð meidenene þeawes.

⁊ seið. Her me dohter. Bihald ⁊ buh þin eare ⁊ forþet her, B.

ti folc ⁊ tine fader huf. Nim ȝeme hwat euch word beo tineſ, B.

funderliche to ſeggen. Jher me dohter he seið. Dohter ant, B. which

he clepeð hire. for þi þat ha underſtonde þat he hire liues reads so

luue luueliche leareð afe fader ah hiſ dohter. ⁊ heo him throughout.

afe fader þe bliðeluker luſtni. Jher me deorewurðe dohter. feader, B.

þat iſ ȝeorne luſtne me wið earen of þin heaued. ⁊ bihald. deore, B.

þat iſ opene to vnderſtonde þe ehne of þin heorte. And [Fol. 112d.]

bei þin eare. þat iſ beo buhſum to mi lare. Ho mei onſweren heauet, B.

⁊ ſeien. Hwat iſ nu þiſ lare þat tu nimeſt ſe deopliche.

⁊ leareſ me ſe ȝeorne? low þiſ. forþet ti folc ⁊ tine fader learſt, B.

huf. þi folc he clepeð dauid þe gederunge inwið þe of fleſch-

liche þohtes. þat leadeð þe ⁊ drahen wið hare priꝥunges leadieð ⁊

of fleſchliche fulðen to licomliche luſtes. ⁊ eggeð þe to dreacieð, B.

brudlac ⁊ to weres cluppunge. ⁊ maken þe to þenchen hwuch cluppunge, B.

delit were þrin. hwuch eiſe. þe richedom þat tes lauediſ

hauen. Hu muche god mihte of inker ſtreon waxen. A falſ

folc of ſwikel read aſ ti muð uleð aſ þu ſcheaweſt forð al

þat God þunckeð ⁊ heleſt al þat bitter bale þat ter lið

great loss þat þereby arises. Forget all þis people, my precious daughter, saið David ðe prophet, þat is, cast out of þine heart all þese ðoughts. Þis is þe people of Babylon, þe army of þe devil in hell, þat is wið intent, to lead þe daughter of Sion, into þe service of þe world. Þe high tower of Jerusalem was sometime called Sion, and Sion in þe English language is as much as to say, high vision. And þis tower typifies þe elevated state of virginity, þat beholds as from on high, all widows and wedded women, boð of þem beneað it. For þese, as ðralls to þe flesh, desire þe service of þe world, and remain below on earð. But she stands ðrough her exalted life in þe high tower of Jerusalem, not below on earð, but from þe high tower in heaven. Þis is typified hereby. From þat Sion she looks down on all þe world below her, and by þe life of angels, þe heavenly one, þat she leads, þough in þe body she dwell on earð, she is, as it were, in Sion, þe high tower in heaven, free beyond þem all from all worldly vexations. Ah! þe people of Babylon þat I named just now, þe host of þe devil in hell, þat is, lusts of þe flesh and eggings on of þe fiend, ever war and warp towards þis tower for to cast it adown, and draw into servitude þe maiden þat stands so high þerein, and hence is called daughter of Sion. And is she not really cast down and drawn into servitude, þat of so very high a place, of so great dignity and such honour, as it is to be Gods spouse, Jesu Christs bride, leman of þe lord, before whom all kings bow, lady of all þe world, as he is Lord; like him in reverence, immaculate as he is, and as þe blessed maiden his precious moðer is; like his holy angels, þat observe his behests; so mistress of herself þat she need ðink nought of any oðer ðing but of her leman, wið true love to please him; for he will care for her, he þat hað taken heed of all þat she wants, while she rightly loved him wið true faið. Is not, as I said, she þen sorely cast down and drawn into servitude, þat from so high elevation and so happy a freedom, shall descend so low into a man's service, as þat she shall have noðing as mistress of herself, and barter away the heavenly

Hepreaches with
zeal.

He edifies.

Sion a high tower.

Maidens in more
bliss than widows
and wedded.

Babylon.

A nun has Jesus
for bridegroom.

Marriage a thral-
dom.

under. ⁊ al þat muchele lure þat ter of arifeð. forȝet al þis [Fol. 113a.]
 folc deorewurðe dohter seið dauid þe witeȝe. þat if þeos þeo, B.
 þohtef warp ut of þin heorte. þis if Babilones folc þe deueles
 here of helle. þat if umben for to leaden in to þe worldes
 þeowdom Syones dohter. Syon was sum hwile iclepet þe
 hehe tur of Jerusalem. And seið fyon afe muchel on
 englische leodene. afe heh sihðe. And bitacneð þis tur. þe
 hehſchipe of meidenhad þat bihald as of heh alle widewen hehnesse, B.
 under hire ⁊ weddede baðe. for þeos as fleſches þralles
 beoð in worldes þeowdom ⁊ wuneð lahe on eorðe. Ah
 heo ſtont þurh heh lif iþe tur of ierusalem Nawt of lah
 on eorðe; ah of þe hehe tur in heouene. þat if bitacned
 þurh þis. Of þat fyon ha bihalt al þe world under hire. ⁊
 þurh englene liſlade ⁊ heuenlich þat leades þah ha licom-
 liche wunie up on eorðe. And if as in fyon þe hehe tur of
 hevene freo ouer alle fram alle worldliche weanen. Ah [Fol. 113b.]
 babilones folc þat ich ear nempnede þe deoueles here of
 helle. þat beoð fleſches luſtes ⁊ feondes egginge; weorreð
 ⁊ warpeð eauer toward tiſ tur for to kaſten hit adun ⁊
 drahen hire in to þeowdom þat ſtond ſe hehe þerin. ⁊ if
 cleopet for þi fyones dohter. And niſ ha witerliche akaſt
 ⁊ in to þeowdom idrahen þat of ſe ſwiðe heh ſtal. of ſe þe, B.
 muche dignete. ⁊ ſwuch wurðſchipe aſ hit if to beo godes
 ſpuſe. Jeſhu criſtes brude. þe lauerdes leofmon þat alle
 kinges buheð. of al þe world lauedi aſ he if of al lauerd.
 Jlich him in halfſchipe. vnwemmet aſ he is. ⁊ tat eadi
 meiden his deorewurðe moder. Jlich his hali engles. þat
 his heaſte halden. Se freo of hire ſelf. þat ha nawiht ne
 þarſ of oðer þing þenchen bute an of hire leofmon wið
 treowe luue cwemen. for he wile carien for hire þat ha
 haued itaken to of al þat hire biheoueð hwil ha riht luued
 him wið ſoðe bileaue. Niſ ha þenne ſariliche as ich ſeide
 ear akaſt. ⁊ in to þeowdom idrahen þat fram ſe muchel
 hehſcipe ⁊ ſe ſeli freedom ſchal lihte ſe lahe in to a monneſ
 þeowdom. ſwa þat ha naueð nawt freo of hire ſeluen. ⁊
 trukie for a mon of lam þe heuenliche lauerd. ⁊ lutlin hire
 [Fol. 113c.]
 þinges, B.
 warlt, B.
 ſeoluen, B.
 ane, B.
 carie, B.

If she marries
she loses her free-
dom, and high
dignity.

lord for a man of clay, and lessen her ladyship, as much as her second husband is of less value and hað less possessions þan her former one had; and instead of being Gods bride and his lady daughter (for boð togeþer she is), shall become a servant under a man, and his ðrall, to do all and suffer all þat he pleases, go it howsoever hard wið her; and instead of such blessed security as she was in, and still might be under Gods guardianship, he shall put her to drudgery to manage house and hinds, and to so many troubles, to care for so many ðings, to endure vexations and anger and shame near every hour, to endure so many woes, for hire so poor as þe world ever pays at þe end. Is not þis to be verily cast down? Is not þis enough slavery in place of þe frolic freedom she had while she was Sions daughter? And yet herein is mingled no mention of þe heavenly losses, þat wiðout comparison pass all oðers. Surely so goes it. Serve God, and all ðings

She must serve
God alone.

Romans viii. 28.

shall turn for þe to good. Betake þyself to him truly, and þou shalt be free from all worldly vexations, nor may any evil harm þee; for, as St. Paul says, all ðings turn to good for þe good, nor can anyðing be wanting to þee þat honourest him þat ruleð all ðings wiðin þy breast. And such sweetness shalt þou find in his love and in his service, and have so much enjoyment þereof and liking in þine heart, þat þou wilt be unwilling to change þe state þou livest in, to be a crowned queen. So gracious is our Lord, who is not willing þat his chosen ones be wiðout þeir reward here. For þere is so much comfort in his grace; þat all þat þey see, suits þem well; and þough to anoðer man it may seem þat þey suffer hardships, it grieveð þem not, but seemeð to þem soft, and þey have more delight þerein þan any oðers have in þe satisfactions of þe world. Þis our Lord giveð þem as an earnest of þe eternal reward þat shall come afterwards. þus Gods friends have all þe enjoyment of þis world, which þey have forsaken, in a wonderful manner, and heaven in þe end. Now then, on þe oðer side, betake þyself to þe world, and þou shalt find þat, in all cases, þe more þou hast, þe more þou shalt give in exchange; and, since þou wouldest not serve God, serve this fickle and frail world; and so þou shalt be oppressed under it, as its ðrall in a ðousand ways; to have in place of one satisfaction two disgusts, and to be so often made wretched by a worðless man, þat þou liest

Joy in God.

Vexations in mar-
riage.

lafdifchipe afe muchel as hire latere were if laffe wurð 7
 leffe haueð. þen hauede ear hire earre. 7 of godes brude.
 7 his freo dohter. for ba to gederes ha if; bicumeð þeow
 under mon 7 his þrel to don al 7 drehen þat him likeð. ne
 fitte hit hire se uuele. 7 of se seli fikerneffe af ha was in 7
 mahte beon under Godes warde. deð hire in to drecchunge
 to dihten hus. 7 hinen 7 to se moni earmðen to carien for
 se feole þing Teonen þolien 7 gromen 7 sehomen umbe
 stunde. Drehen se moni wa for swa wac huire af te world
 forðelt eauer at ten ende. Nif þeos witerliche akast? Nis
 tis þeowdom inohrajin þat ilke freolaic þat ha hefde hwil
 ha was fyones dohter and tah nif imunget her nawt of
 heouenliche luren þat passeð alle oðre wiðuten eueninge.
 Sekerliche swa hit fareð. Serue Godd ane. 7 alle þinge
 schulen þe turnen to gode. And tac þe to him treoweliche.
 7 tu schalt beo freo fram alle worldliche weanen ne mei
 nan uuel harmen þe. for af sente pawel seið. Alle þinge
 turneð þe gode to god. ne mai na þing wonti þe þat hereft
 him þat al welt in wið in þi breofte. And swuch swetneffe
 þu schalt ifinden in his luue 7 in his seruise. 7 hadde se
 muche murhðe þrof 7 likinge ipin heorte. þat tu naldes
 chaungen þat tu liuest in for to beo cwen icrunet. Se
 hende if ure lauere þat nule nawt þat hife icorene beon
 wiðute mede her. for se muche confort if in his grace. þat
 al ham sit þat ha feoð. and tah hit þunche oðre men þat
 ha drehen harde; hit ne greueð ham nawt ah þuncheð ham
 softe 7 haddeð mare delit þrin þen anie oðre haddeð
 ilikinge of þe worlde. þif ure lauere þiueð ham her af on
 erles of þe eche mede þat schal cume þrafter. þus hauen
 godes freond al þe fruit of þis world þat ha forfaken
 haddeð. owunderliche wise. And heuene at ten ende. Nu
 þenne on oðer half. nim þe to þe worlde 7 eauer se þu
 mare haues se þe schal mare trukie. 7 seruen hwen þu
 naldes godd; þis fikele world 7 frakele. 7 schalt beo fare
 iderued under hire af hire þral on a þusad wifen. Aðaines
 an likinge; habben twa of þunchunges. And se ofte beon

worlt, B.

[Fol. 113d.]

þah, B.

euenunge, B.

schule, B.
turne, B.

likunge, B.

nule he, B.

muchel, B.

[Fol. 114a.]

ei oðer, B.

ilicunge, B.

habbeð, B.

worlt, B.

trukien, B.

þusent, B.

-unge, B.

Ask rich ladies
of their manner
of life.

Undowered
maidens not
easily married.

He insists on his
text.

Too gross and
false for weak
sisters.

Ita episcopus
noster, quasi
Montanista hæ-
reticus, nuptias
sanctissimas
vituperat.
Scripture inter-
polated.
Mentiris, epis-
cope.

under, for nought or noþing, þat þou shalt loape þy life, and repent þy condition, þat ever þou putttest þyself into such a servitude for a worldly joy which þou expectedst to secure, and (in reality) hast found þerein sorrow and misery rife. And þat which þou supposedst to be gold is turned to brass, and it is not at all such as þy people, of whom I spake above, promised thou shouldst find. Now þou seest þat þey have tricked þee as traitors; for under a shew of happiness, instead of joy þou hast often hell here, and except þou snatch þyself away, mayst expect þe future hell. Ask þese queens, þese rich countesses, þese saucy ladies, about þeir mode of life. Truly, truly, if þey rightly beþink þemselves and acknowledge the truþ, I shall have þem for witnesses þat þey are licking honey off þorns. Þey buy all þe sweetness wiþ two proportions of bitter, and furþer on in þis writing þat shall be openly shewn. It is by no means all gold þat glitters in þat station, þough no man knows but þemselves what often pains þem. When it is þus wiþ þe rich, what ðinkest þou of þe poor, þat are indifferently dowered and ill provided for, as almost all gentlewomen now are in þe world, þat have not wherewiþ to buy þemselves a bridegroom of þeir own rank, and give þemselves into servitude to a man of low esteem wiþ all þat þey have? Wellaway! Jesu! what unworþy chaffer! Well were it for þem, were þey on þe day of þeir bridal borne to be buried! Þerefore, seely maiden, forget þy people, as David biddeþ. Do away þe ðoughts þat prick þy heart ðrough carnal lusts, and teach þee and edge þee on toward a suchlike servitude for fleshly filðinesses; forget also þy faðers house, as David afterwards admonishes. Þy faðer he calleþ þe impure deed þat begat þee of þy moðer; idem illud carnis incendium; ardentem istum pruritum carnalis concupiscentiæ, qui opus istud odiosum præcessit, commercium istud ferinum, copulam istam impudicam, sordes istius facti putidi atque pravi. It is however in wedlock some ways to be tolerated, as men shall by and bye hear. If þou askest why God created such a ðing to be, I answer þee: God created it never such; but Adam and Eve turned it to be such by þeir sin, and marred our nature; þat is, it is þe house of immorality, and has

imaket arm of an eðeliche mon þat tu list under. for noht earm, B.
 oðer nohtunge; þat te ſchal laði þi lif ⁊ bireowe þat fið
 þat tu eauer didef te into ſwuch þeowdom for worldliche [Fol. 114b.]
 wunne þat tu wendes to biȝeten. ⁊ haueſt ifunden weane wendest, B.
 þrin. ⁊ wondraðe riue. And if þat tu wendeſt gold; wontreðe, B.
 iwurðen to meaſtling. ⁊ nis nawt af ti folc of hwam iſpec meaſtlung, B.
 þruppe bihet te to ifinden. Nu þu feſt þat ha habbeð
 itricchet te af treitres. for under weole in wunne ſtude þu
 haueſt her ofte helle. ⁊ bute þu wið breide þe; bredeſ te
 þat oder. Aſke þes cwenes. þes riche cuntaffes þes modie
 lafdiſ of hare liſlade. Soðliche ſoðliche ȝif ha biþencheð
 ham riht ⁊ cnawlecheð ſoð; Jch habbe ham to witneſſe
 ha lickeð huni of þorneſ. ha buggen al þat ſwete wið twa
 dale of bittre. ⁊ tat ſchal forðre ipiſ writ beon openliche
 iſcheawet. Nis hit nower neh gold al þat ter ſchineð. nat
 tah na mon bute ham ſelf hwat ham ſticheð ofte. Hwen [Fol. 114c.]
 þuſ if of þe riche. hwat weneſ tu of the poure þat beoð
 wacliche iȝeouen and biſet ueele aſ gentille wimmen meſt
 alle nu oworlde. þat nabbeð hwerwið buggen ham brud-
 gume onont ham ⁊ ȝeoueð ham in to þeowdom of an eðe-
 licher mon wið al þat ha habbeð. Weilawe ieſhu godd
 hwuch unwurðe chaffere wel were ham weren ha on hare
 brudlakes dei iboren to biburien. for þi ſeli meiden forȝet ti
 folc aſ dauid bit. Do awei þe þohtes þat prikiē þin heorte
 þurh licomliche luſteſ. ⁊ leareð þe and eggeð toward þulli
 þeowdom for fleſchliche fulðen. forȝet ec þi fader huſ af
 dauid read þrafter. þi fader he cleopeð þat unþeaw þat
 ſtreonede þe of þi moder. þat ilke unhende fleſches brune.
 þat bearninde ȝecðe of þat licomliche luſt. bifore þat wlate-
 fulle werē. þat beaſteliche æderinge. þat ſchomeleſe ſom-
 nunge. þat fulðe of fulðe ſtinkende ⁊ untohe dede. Hit
 if tah in wedlac ſummeſ weiſ to þolien af men ſchal aſter
 iheren ȝif þu aſkeſ hwi godd ſchop ſwuch þing to beon.
 Jch þe onſwerie. Godd ne ſchop hit neauer ſwuch. Ah
 Adam ⁊ eue turnden hit to beo ſwuch þurh hare ſunne. ⁊
 merden ure cunde. þat if tiſ unþeawes huſ. ⁊ haueð mare
 tiſ B. omits.

be more harm in it. Þere is all too much lordliness
 and mastery þerein, in þis nature þus marred, which
 David þus called þy faðers house, þat is, þe lust of
 lechery þat ruleð þerein. Forget, and go out of it wið a
 hearty will, and God will, after þat will, give þee a strengð
 assuredly from his dear grace. Þere needs not but þat þou
 will and let God work. Have trust in his help. Þou
 shalt beseech him for noþing good, nor begin anyðing þat
 he will not end it. Ever await his grace, and overcome
 wið help of it þat same weak nature þat draweð into ser-
 vitude and casteð so many into miry filð. Et concupiscet,
 etc. And þen will, saið David, þe king desire þy beauty;
 þe king of all kings will desire þee for his leman; and þen
 þou, seely maiden, þat art allotted to him wið þe grace of
 maidenhood, break not þou þat seal þat sealeð you togeðer.
 Retain þy name by which þou art wedded to him, nor ever
 quit for a lust and for a trumpery delight of a moment þat
 same ðing þat may never be recovered. Maidenhood is a
 treasure þat, if it be once lost, will never again be found.
 Maidenhood is þe bloom þat, if it be once foully plucked,
 never again sprouteð up; but þough it wiðer some time
 wið various ðoughts, it never may grow after þat. Maid-
 enhood is þe star þat if it be once gone out of þe east
 adown to þe west, never again ariseð. Maidenhood is a
 grace granted þee from heaven; if ever þou put it away
 once, never shalt þou recóver such anoðer, for maidenhood
 is queen of heaven and þe faið of þe world, by which we
 are protected. Tis a virtue above all virtues, and to Christ
 þe most acceptable of all. Whence þou hast, maiden, ever
 preciously to guard it; for it is so high a ðing and so
 very dear to God, and so acceptable. Hence it is a loss
 þat is beyond recovery. If it is dear to God, þat is, so like
 himself, no wonder: for he is þe loveliest ðing, and wið-
 out every breach, and was ever, and is, pure beyond all
 ðings, and loveð purity beyond all ðings. And what is a
 more lovesome ðing and more to be extolled among earðly
 ðings þan þe virtue of maidenhood? Wiðout breach and
 pure, taken from himself, who makeð out of an earðly

Gods grace to
subdue lust.

A spiritual bride-
groom.

Lost maidenhood
irrecoverable.

It sometimes
loses some of its
beauty by evil
thoughts;

but once lost is
never found.

Some transcen-
dental doctrine.

High flying no-
tions.

harm if al to muchel lauerddom ⁊ meiftrie þrinne þis cunde muche, B.
 imerred tuf þat dð clepeð þus ti faderes hus. þat if te luft
 of leccherie þat rixleð þer wið inne. forȝet ⁊ ga ut þrof
 wið wil of þin heorte. ⁊ godd wile after þe wil ȝeoue þe
 strengðe fikerliche of hiſ deore grace. ne þarſ þe bute wilnen
 ⁊ lete godd wurchen. Haue truſt on hiſ help. ne ſchal tu
 na þing eodes biſecheſ ne bigunnen. þat he hit nule enden luuien, B. for
bigunnen.
[Fol. 115a.]
 eauer bide hiſ grace. ⁊ ouerkum wið hire help þat ilke
 wake cunde þat draheð into þeowdom ⁊ into fulðe fen-
 niliche akasteð ſe monie. At concupiſcet rex decorem
 tu[um]. Ant þenne wile ſeið dð þe king wilni þi wlite.
 þe king of alle. kingeſ deſire þe to leofmon. ⁊ þu þenne
 ſeli meiden þat art ilote to him wið meidenhades menſke. iloten, B.
 ne brec þu nawt tat ſeið þat ſeiled inc to eðereſ. hald ti
 nome þurh hwam þu art to him iweddēt. ne leaf þu neauer
 for a luſt ⁊ for an eðelich delit of an hond hwile þat ilke
 þing þat ne mei neuer beon acouered. Meidenhad if trefor þe, B.
 þat beo hit eaneſ forloren. ne beð hit neauer ifunden.
 Meidenhad iſ te bloſme. þat beo ha eaneſ fulliche forcoruen.
 ne ſpruteð ha neauer eſt. Ah þah ha falewi ſum chere
 mid miſliche þohtes. Ha mei eſt greuen neauer þe latere. [Fol. 115b.]
þonkeſ, B.
 Meidenhad if te ſteorre þat beo ha eaneſ of þe eaſt iȝan
 adun to þe weſt. neauer eſt ne ariſeð ha. Meidenhad if iþe, B.
 tat an ȝeoue iȝettēt te of heouene. do þu hit eaneſ awei. ne
 ſchal tu neauer nan oðer al ſwuch acoueren for meidenhad
 if heuene cwen ⁊ worldes aleſneſſe þurh hwan þe beon aleſendneſſe, B.
 iburhen. mihte ouer alle mihteſ ⁊ cwemeſt criſt of alle. for
 þi þu a heſt meiden ſe deorewurdliche to witen hit. for hit
 if ſe heh þing ⁊ ſe ſwiðe leof godd ⁊ ſe liewurðe. forþi
 hit if an lure þat if wiðute coueringe. ȝif hit if godd leof
 þat if him ſelf ſwa ilich. hit niſ na wunder for he if leof-
 lukeſt þing. ⁊ wiðuten eauer euch bruche ⁊ weſ eauer ⁊ buten, B.
þinge, B.
 if cleane ouer alle þing. ⁊ ouer alle þing luueð cleanneſſe.
 And hwat iſ luſſumre þing ⁊ mare to herien bimong eorð-
 liche þingē þen þe mihte of meidenhad bute bruche and [Fol. 115c.]
þing, B.
 cleane ibroiden on himſeluen. þat makeð of eorðlich mon

man or woman a heavenly angel, out of a lowly one an exalted one, out of a foe a friend, a help out of what harmeð. Our flesh is our foe, and debases and harmeð us as it defileð us. But if it keep itself wiðout offence, pure, it is our very good friend and help, out of true service; for in it and ðrough it þou earnest, maiden, to be equal to angels in þe high bliss of heaven, and in þe presence of God justified, in case þou ledest þeir life in þe frail flesh wiðout frailty. An angel and a maiden are equal in virtue of maidenhoods excellence, þough in blessedness þey are yet separate and divided. And þough þe maidenhood of þem be þe more blessed now, þine it demands þe more strengð to preserve, and it shall be requited wið a higher reward. Þis virtue is þe only one þat in þis mortal life sheweð in its estate of þe bliss immortal in þe blessed land, where bride takeð not bridegroom, nor bridegroom bride, and which teacheð here on earð, in its mode of life, þe lifeleading of heaven; and in þis world, which is called a land of unlikeness, maintaineð her conduct in þe likeness of þe heavenly nature, þough she be an outlaw þerefrom, and in a frame of clay and in a body of a beast, almost lives as a heavenly angel. Is not þis virtue much to be extolled by all? Þis is besides þe virtue þat holds our frail vessel, þat is our feeble flesh, as St. Paul teaches, in entire holiness. And as þe sweet unguent and expensive beyond oðers, which is yclept balm, preserves þe dead carcass which is þerewið rubbed from rotting, so doð maidenhood a maidens living flesh, maintain wiðout stain all her limbs and her senses, her sight and hearing, her taste and smelling, and every limbs feeling; so þat þey spoil not, nor melt away þrough carnal lusts in þe filð of þe flesh. So þat God hað þrough his grace granted so much love, þat þey be not like þem of whom it is written by þe profet þat þey in þeir filð rotted like boars. Þat is to say, every woman þat is her husbands slave, and liveð in filð, he and she boð. But it is not said of þese þat þey rot þerein if þey lawfully hold to þeir wedlock. But þe same sorry wretches þat, unwedded, wallow in þe same foul mire, are þe devils boars, who rides þem and spurs þem to do all þat he will. Þese wallow in mire, and rot away þerein, till þey arise þrough

Our flesh may be
our friend.

A maiden as good
as an angel.

Purity the only
heavenly virtue.

Maidenhood is
balm.

No scripture war-
rant to disparage
wedlock.

It is libertines
who do wrong.

⁊ wummon. heouene engel. of heane. hine. of fa freond.
 help. of þatte harmeð. Vre flesch if ure fa. ⁊ heaneð uf
 ⁊ harmeð se ofte af ha uf fuleð. * Ah ȝif þat ha wit hire
 wiðute bruche cleane. ha if uf fwiðe god freond ⁊ help of
 treowe hure. for in hire ⁊ þurh hire þu of earnest meiden
 to beo engle euening iþe heȝe bliðe of heuene. ⁊ wið God on engle, B.
 rihte hwen þu hare liflade iþi bruchele flesch wiðute bruche bute, B.
 leadeft. engel ⁊ meiden beon euening in uertu of meiden iuertu i, B.
 hades mihte þah eadineffe ha twinni ȝette ⁊ to tweane.
 And tah hare meidenhad beo eadiure nuðe. þin if te mare
 frengðe to halden. ⁊ ſchal wið mare mede beon þe for-
 ȝulden. Þis mihte if þat an þat iþis deadlich lif ſcheapeð deadliche, B.
 in hire eſtat of þe bliðe undeadlich iþat eadi lond af brud [Fol. 115d.]
 ne nimeð gume. ne brudgume bruide. ⁊ techeð her on brute, B.
 eorðe in hire liflade þe liflade of heuene. ⁊ iþis world þat
 if icleopet lond of unlicneffe athalt hire burðe ilicneffe of
 heuenliche cunde þah ha beo utlahe þrof ⁊ in licome of heouenlich, B.
 lam ⁊ in beaftes bodi neh liueð heuenlich engel. Niſ tiſ ilicome, B.
 mihte of alle fwiðe to herien. Þis if ȝet þe uertu þat halt
 ure bruchele feat þat if ure feble fleſch as ſente pawel
 leareð in hal halineffe. And af tat ſwote ſmirles ⁊ deoreſt
 of oðre þat if icleopet baſme. wit þat deade licome þat if
 ter wið iſmittet from rotunge. alſwa deð meidenhad iſmiret, B.
 meidenef cwiķe fleſch wiðute wemmunge halt alle hire
 limen ⁊ hire ſif wittes. ſihðe ⁊ heringe. ſmecchunge ⁊ ſmeal-
 lunge ⁊ euch limes felunge. þat ha ne merren ne formeal
 ten þurh licomliche luſtes i fleſches fulðe þat godd haueð fleſchliche, B.
 þurh hiſ grace ſe mucche luue vnned þat ha ne beoð of þa [Fol. 116a.]
 iliche bi hwam hit if iſwiten þus þurh þe prophete þat ha
 in hare wurðunge as eaueres forroteden. þat if eauer euch
 wiſ þat if hire were þral ⁊ liueð iſwurðinge he ⁊ hoe
 baðe. Ah niſ hit nawt bi þeoſe iſeid þat ha forrotieð
 þrin ȝif ha hare wedlac laheliche halden. Ah þa ilke ſari
 wrecches þat iþat ilke fule wurðinge unweddede walewið. þe iþe, B.
 beoð þe deueles eaueres þat rit ham ⁊ ſpureð ham to don
 al þat he wile. þeoſ walewið in wurðinge ⁊ forroteð þrin forrotieð, B.

repentance, and heal þemselves by a true shrift and by amends made. Blessed maiden ! understand in how high dignity þe virtue of maidenhood holds þee. But þe higher þou standest, þe more sorely be afraid to fall from so high a degree, as þe fall is so much þe worse. Þe spiteful devil has his eyes on þee, so high mounted up towards heaven þrough maidenhoods power, which to him is þe most odious of virtues ; for þrough our Ladys maidenhood, who began it first, þe maiden Mary, he lost þe dominion over mankind on earþ, and þus also hell was robbed of its prey, and heaven will be filled. She sees þee follow her steps ; maiden, do as she did, who offered her maidenhood first to our Lord, when he chose her among all women to be his moþer, and by her maidenhood redeem all mankind. Now þe old fiend beholdeþ þee, and seeþ þee stand in þis virtue so high, like to her, and her Son too, as an angel in heaven in maidenhoods grace ; and he swelleþ wiþ rage, and shooteþ night and day his arrows, dipt in a venomous unguent, toward þy heart, to wound þee wiþ weakness of will, and make þee to fall, as Christ forbad þee to do. And ever as þou standest stronglier against him, so out of vexation and rage he þe madlier warred ; for þe more odious it seems to him to be overcome : þat a þing so feeble as flesh is, and especially þat of women, shall overpass him. Every will of þe flesh, and every lust of lechery þat ariseþ in þy heart is þe fiends arrow. But it woundeþ not except it fasten on þee, and remain so long þat þou wish þat þy will were carried into execution. While þy intellect stands firm, and chastiseþ þy will, so þat þy lust bear þee not to what would be agreeable to þee, it harmeþ þee not, nor soileþ þy soul, for intellect is her shield, under Gods grace. While þe shield is hole, þat is, þe wisdom of þy wit, so þat it break not nor bend, þough þy fleshly will be under it false ; and do as it please, þe fiends arrows fly away again upon himself. And observe for what reason : our bodys lust is þe fiends fosterchild ; our intellect is Gods daughter, and boþ are wiþin us ; hence, þere is a conflict, and needs must be always, for þey cease never more, while here wed well, to war one wiþ oþer. But 'tis well wiþ him, who followeþ wit, God's daughter, for

The devil would cast maidens from their high state.

Mary the virgin.

The devil beholds thee with rage.

Does not like to be defeated by a woman.

Reason Gods messenger.

a þat ha arifen þurh birewſunge ⁊ healen ham wið ſoð
ſchrift ⁊ wið deadbote. Eadi meiden underſtond in hu
heh dignete þe mihte of meidenhad halt te. Ah ſe þu
herre ſtondeſt. beo farre offearet to fallen for ſe herre degre.
ſe þe fal is wurfe. þe ondfule deuel bihalt te ſe hehe [Fol. 116b.]
iſtihen toward heuene þurh meidenhades mihte þat him iſ
mihte lađeſt for þurh ure lafdi meidenhad þat hit bigon þe, B.
earſt þe meiden marie. he forleas te lauerddom on moncun
on eorðe. ⁊ weſ helle irobbed ⁊ heuene beð ifulled. He
ſeð þe folhen hire treoden. meiden gan af heo dude þat þe, B.
offrede hire meidenhad earſt to ure lauerd for hwen þat he
cheas hire himong alle wimmen for to beon his moder. ⁊
þurh hire meidenhad moncun aleſen. nu bihalt te alde
feond ⁊ ſeoð þe in þiſ mihte ſtonden ſe hehe ilich hire. ⁊
hire fune af engel in heuene in meidenhades menſke. ⁊ to
ſwolleð of grome. ⁊ ſchoteð niht ⁊ dai hiſe earewen his, B.
idrenete of an attri haliwei toward tin heorte to wundi þe
wið wac wil ⁊ makien to fallen af criſt te forbede. And [Fol. 116c.]
eauer ſe þu ſtrongluker ſtondeſt aȝain him. ſe he o tene ⁊
ogrome wodeluker weorreð. for ſwa muchel þe hokerlucher
him þuncheð to beon ouercumen þat þing ſe feble as fleſch
iſ. ⁊ nomeliche of wummon; ſchal him ouerſtiken. Eueh
fleſchef wil ⁊ luſt of leccherie þat ariſeð iþin herte; iſ þe fleſchlich, B.
feondes flan. Ah hit ne wundeð þe nawt bute hit feſtni
oþe. ⁊ leaue ſe longe þat tu waldeſt þat ti wil were ibroht
to werke. Hwil þi wit atſtond ⁊ chaiſteð þi wil. þat ti edſtent, B.
luſt ne beore þe to þat te leſ were; ne harmeð hit te
nawiht. ne fuleð þi ſawle for wit iſ hire ſcheld under
godeſ grace. Hwil þe ſcheld iſ hal þat iſ te wiſdom of þi
wit. þat hit ne breke ne beie. þah þi fleſchliche wil falſ beo
þer under ⁊ walde as hire luſte; þe feondeſ flan fleoð awei þe, B.
aȝain on him ſeluen. And loke hwarfore. vre licomes luſt [Fol. 116d.]
iſ te feondes foſter. vre wit iſ godes dohter ⁊ baðe beoð
uſ inwið. for þi þer iſ a feht. ⁊ mot beon aá nede for ne
trukeð neauer mare hwil we here wunieð weorre ham
bitwenen. Ah wel iſ him þat folheð wit godeſ dohter. for

she holds wið maidenhood þat is her sister. But on þe oðer side, þy will, out of carnal lust, holdeð wið lechery, which is þe devils offspring, as she is, as sin is her moðer. Lechery makes war on maidenhood wið þe help of þe fleshly will, and warreð in þis wise. Her first support is sight; if þou gazest often intently upon any man, lechery anon prepares herself to make war on þy virginity, and first peers upon it face to face. Speech is her second help. If afterwards ye talk togeðer in an idle way, and speak of unprofitable matters, lechery saið, "Shew me þe grace of þy maidenhood," and draws it towards mischief, and þreatens to do it shame and harm afterwards. And she keeps her promise, for soon þe kiss comeð, þat is her ðird support; þen lechery, to shame and to disgrace, spits in maidenhoods face. Þe fourð support towards ruining maidenhood is improper handling. Guard her, þen. For if ye þen put hands in any place improperly, þen lechery smiteð on þe virtue of maidenhood, and woundeð it sore: at last it giveð þat dreary deed, þat dint of deað. Wellaway! for þat rueful work. Never doð maidenhood come alive again after þat wound. Whosoever þat should þen see how þe angels are fluttered, who see þeir sister so sorrowfully fallen, and how þe devils hop and laugh aloud, and beat þeir hands togeðer, stony were his heart if it melted not in tears. Ware þee, seely maiden. It is said þat opportunity makes þe ðief. Flee from and carefully avoid all þings of which þis irremediable loss may arise; þat is, first of all, þe place and þe time, þat might induce þee to do amiss. Against oðer immoralities men may fight standing. But against lechery, þou must turn þe back, if þou wilt overcome, and fight by retreating. And in truð if þou pinkest and lookest up towards þe great reward þat awaiteð maidenhood, þou wilt pass lightly by, and blipely endure þe damage þat þou sufferest as regards þy fleshly will, and carnal lust, which þou restrainest here, and in a while wilt leave, for bliss þat comeð þerefrom, wiþout any ending. And what is þe bliss? Lo, God himself saið þrough þe profet, "Þey þat have cast off from þem þe lusts of þe flesh and keep my sabbað," þat is to say, keep þem resting

Lechery against reason.

The lechery of the eyes.

Of conversation.

Of kisses.

Of romping.

Then is virginity lost.

The angels disturbed, the devils dance.

Avoid opportunity.

Flee.

ha halt wið meidenhad þat if hire fuster. Ah þi wil on
 oðer half of þat licomliche lust halt wið leccherie. þat if
 þe deoueles streon af heo if. ⁊ funne hire moder. Leccherie
 o meidenhad wið help of fleschliche wil; weorreð o þif
 wife. Hire forme fulst if sihðe. 3if þu bihaldest ofte stike-
 linde on eni mon; leccherie ananriht greiðeð hire wið þat
 to weorren oþi meidenhad. ⁊ fecheð earst upon hire nebbe
 to nebbe. Speche if hire oðer help. 3if 3e þrafter þenne
 speken togedere folliche. ⁊ talkeð of unnet. leccherie seið
 scho me þe menke of þi meidenhad. ⁊ tukeð hire al to
 wundre ⁊ þreat to don hire schome. ⁊ harmen þrafter. ⁊
 hald hire foreward. for sone se cos cumeð forð þat if hire
 þridde fulst; þenne spit leccherie to schome ⁊ to bißmere
 meidenhad oþe nebbe. þe feorðe fulst to merre meidenhad
 þat if unhende felunge. wite hire þenne. for 3if 3e þenne
 hondlen ow in ani stude untoheliche. þenne smit leccherie
 oþe mihte of meidenhad ⁊ wundeð hire sare. þat dreori
 dede on ende 3ineð þat deaðes dunt. Weila þat reowðe.
 ne acwikeð neauer meidenhad after þat wunde. Hwa | at
 sehe þenne hu þe engles beoð ifweamed þat seoð hære
 fuster swa soðhfulliche afallet. And te deoueles hoppen ⁊
 kenchinde beaten hondes to gederes; stani were his heorte
 3if ha ne mealte iteares. Wite þe feli meiden. Man seið
 þat eise makeð þeof. fleh alle thinges ⁊ forbuh 3eorne þat
 tus unboteliche lure of mahe arifen. þat if on alre earst þe
 stude ⁊ te time þat mahten bringe þe on mis for to donne.
 Wið oðre unþeawes men mai stondinde fehten. Ah a3ain
 leccherie þu most turne þe rug 3if þu wult ouercumen ⁊
 wið fluht fehten. And soðes 3if þu þenches ⁊ bihaldest on
 heh to ward te muchele mede þat meidenhad abideð; þu
 wult lete lehtliche. ⁊ abeore bliðeliche þe derf þat tu
 drehest onont ti fleschliche wil ⁊ ti licomes lust þat tu
 forbere her. ⁊ ane hwile leauest for blisse þat cumeð þrof
 wiðuten ani ende. And hwuch is te blisse; low godd
 himself seið þurh þe prophete. þeo þat habbið fram ham
 icoruen fleschef lustes ⁊ haldeð mine sabaz þat if halden

stikelunge, B.

[Fol. 117a.]

hondlið, B.

Wei þe, B.
þe, B.[Fol. 117b.]
Me, B.

penchest, B.

þe, B.

þe, B.

forcoruen, B.

from fleshly work and hold to my covenant, "I promise þem," he saið, "to give þem in my kingdom a place and a name better þan of sons and of daughters." Who could wish for more? Who can þink of þe weal, þe joy and þe bliss, þe exalted nature of þe reward, which þese same few words comprehend? "I will," he saið, "give þem a place and a name better þan of sons and of daughters." Such is his promise, and it is as þough it were promised þem to sing wið angels, whose fellows þey are, by þeir heavenly mode of life, þough as yet here þey dwell in þe flesh on earð. To sing þat sweet song and þat heavenly music, especially merry, which no saints may sing, but maidens only, in heaven: and to follow God Almighty, full of every good, whiðersoever he turneð, as þe oðers must not, þough þey all be his sons and his daughters. Nor do any of þe oðers wear crowns, nor can þeir beauty, nor can þeir vestments compare to þeirs, þe maidens, so immeasurably bright þey be, and sheen to look on. And what shall be þeir song, þeirs alone, and þeir progress after God, whiðersoever he turneð? and þeir condition so fair beyond all oðers? Understand and take heed. All þeir song in heaven is to þank God for his grace and goodness. Þe wedded þank him þat when þey would have fallen at once utterly downwards, þey fell not utterly (so) down, for wedlock preserved þem, þat same law which God hað established for þe unstrong. For well our Lord knew þat all could not maintain þemselves in þe height of þe grace of maidenhood: but he said when he spake þereof, "Not all," quoð he, "receive þis word. Whosoever can receive it, let him receive it, I counsel him," quoð he. What God commands is one þing, what he counsels is anoðer. What þings he commands þem a man must needs keep, if he will be saved, and þey are common alike to all men alive: his counsels are of high matters, and are to his dearest friends, which are vile in þis world and hard to fulfil, þough light to all who have a due love towards him and a true faið. But whosoever keepeð þese counsels, earneð a measure of heavenly reward filled overfull and running over. Such is þe counsel

Isaiah lvi. 5.

Dwells on the text, interpreting it of the after life.

Turns it to maidens.

Rev. xiv. 9.

An insight into heaven.

What song in heaven treats of.

Matt. xix. 12.

Distinction between duties of obligation and that which is more expedient.

ham یرهف from þat fleſchliche wer. ٲ halden me foreward ; [Fol. 117c.]
 Jch behate ham he یرهف imi kineriche to ٲuen ham ſtude haldeٲ, B.
 ٲ betere nome ٲen funen ٲ dohtren. Hwa mihte wilni
 mare ; Eunuchus qui ſeruauerit ſabbata mea &c. Hwa mei
 ٲence ٲe weole. ٲe winne ٲ te bliſſe ٲe hehfceipe of ٲe
 mede þat tiſ ilke lut wordeſ bicluppen abuten Jchulle he becluppeٲ, B.
 یرهف ٲeouen ham ſtude ٲ nome betere ٲen funen ٲ dohtren.
 ٲulli biheafte ٲ hit if ilich þat þat ham if bihaten to
 ſingen wiٲ englef hwaſ ſelaheſ ha beoٲ ٲurh liſlade of
 heuene. þat ٲet ٲer he wuneٲ fleſchliche on eorٲe to ſinge ٲe, B.
 þat ſwote ſong ٲ þat englene dream ut nune murie þat
 nane halwes ne mahen bute meidenef ane ſingen in heuene.
 ٲ folhen godd almihti euch godes ful hwider ſe he eauer
 wendeٲ af ٲe oٲre ne mahen nawt ٲah ha beon alle hiſe
 funnen ٲ alle hiſe dehtren. Ne nan of ٲe oٲref crunen ne
 hare wlite. ne hare weden ne mahen euenen to hare ſe unimete
 brihte ha beoٲ ٲ ſchene to biſeon on. And hwat biٲ hare
 anef ſong. ٲ after godd hare anef gong. hwider ſe he eauer
 turneٲ ? and hare fare ſo ſeire beforen alle oٲre ? Vnder-
 ſtond ٲ nim ٲeme. Al hare ſong in heuene if for to ٲonki
 godd of hiſ grace ٲ of hiſ goddede. ٲe iweddede ٲonken
 him þat ha lanhure hwen ha alles walden fallen duneward ;
 ne fellen nawt wiٲ alle adun for wedlac ham ikepte þat
 ilke lahe þat godd haueٲ iſtald for ٲe unſtronge. for wel
 wiſte ure lauerd þat alle ne mihten nawt halden iٲe hehe
 of meidenhadeſ mihte. ah ſeide ٲa he ſpec ٲrof Non omneſ
 capiunt hoc uerbum Ne underneomeٲ nawt quoٲ he ٲiſ
 ilke word alle. Qui poteſt capere capiat. Hwaſe hit me
 underneomen ; underneome ich reade qٲ he. Oٲer if þat
 godd hat ; ٲ oٲer if tat he reades. ٲa ilke ٲinges þat he
 hat ; ٲeo mot mon nede halden þat wile beon iburhen. ٲ
 ٲeo beon to alle men oliue iliche meane. hiſ readeſ beoٲ of
 hah ٲing. ٲ to hiſe leoueſt friend ٲe lut iٲiſ worlde. ٲ
 derue beoٲ to fullen ٲ lihte ٲah hwaſe haueٲ riht lue to
 him ٲ treowe bileaue. Ah hwaſe halt ٲa ; he earneٲ him
 ouerfullet ful ٲ ouereorninde met of heuenliche mede.
 nan hadde ne mei, B.
 hiſ, B.
 [Fol. 117d.]
 ſong, B.
 herien, B.
 ٲonkiٲ, B.
 ٲe, B.
 ٲe, B.
 underuoٲ, B.
 reat, B.
 [Fol. 118a.]
 imeane, B.

Maidenhood not a command, but a recommendation. of maidenhood, which God commandeð not, but counsels. Whosoever will be one of þe troop of his dearest friends, and as it were his darling, let him do his counsel and earn himself crown upon crown. So Saint Paul giveð counsel to maidens to be as he was, and saið þat it is well for þem who so can keep þemselves: nor does he order it any oðerwise. For always as aught is more precious, it is harder to preserve. And if it were commanded and yet not observed, þe breach would be deadly sin. Hence was wedlock legalised in holy church as a bed for þe sick, to sustain þe unstrong, so þat noþing can stand in þe high hill so near to heaven as þe virtue of maidenhood. Þis, þen, is þe song of þem who are in þe law of wedlock, to þank God and glorify him, for þat he at once prepared þem, when þey fell short of maidenhoods elevation, to alight in such a place þat þey were not hurt, þough þey were brought lower, and þat whatsoever in þat got hurt þey should heal wið almsdeeds. Þis, þen, þe wedded sing, þat þrough Gods goodness and mercy of his grace, þough þey have driven downwards, þey halt in wedlock and softly alight in þe bed of its law, for whosoever falleð out of the grace of maidenhood so þat þe curtained bed of wedlock hold þem not, drive down to þe earð so terribly þat þey are dashed limb from limb: boð joint and muscle. Þese shall never sing a song in heaven, but shall sing þe song of þe lamenter evermore in hell, except repentance raise þem to life, and þey heal þemselves wið true shrift and repentance, for if þey are in þe circle of þe widowed, and must in þe circle of þe widowed sing before þe wedded in heaven, þis þen is þeir song to glorify þeir lord, and þank him heartily þat his power kept þem chaste in purity, þat þey had tried þe filð of þe flesh, and þat he had granted þem in þis world to amend þeir sins. Sweet are þese songs. But þe maidens song is altogether unlike þese, being common to þem wið angels. Music beyond all music in heaven. In þeir circle is God himself; and his dear moðer, þe precious maiden, is hidden in þat blessed company of gleaming maidens: nor may any but þey dance and sing, for þat is ever þeir song, to þank God and glorify him þat he gave þem so much grace from himself, þat for him þey renounced every earðly

1 Cor. vii. 26.

Wedlock lawful for the weak.

Wedlock less spiritual than maidenhood.

Song of praise by the wedded.

Fornicators.

Song of the widowed.

Song of the maidens.

Swuch if meidenhades read þat godd ne hat nawt; ah read. Hwuch se wile beon of þe lut of his leouefste freond ⁊ af his deore derling; don his read ⁊ earnin him crune upo crune. Alfwa sente pawel ȝiueð read to meidenes. to þe meidenef beoð, B. beon as he was. ⁊ seið þat wel if ham þat swa ham mahen halden. ne hat he hit nan oðref weis. for eauer se deore oþer, B. þing. se if derure to biwitene. And ȝif hit were ihaten ⁊ nawt ta ihalden; þe bruche were deadliche funne. for þi was [Fol. 118b.] wedlac ilahet in hali chirche af bed to feke. to ihente þe unfronge. þat ne mahten nawt stonden in þe hehe hul ⁊ se þe pene mahen, B. neh heuene af meidenhades mihte. þis if tenne hare song þenne, B. þat beon ilahe of wedlac. þonki godd ⁊ herien þat he greiðede ham lanhure þa ha walden of meidenef hehscipe. a swuch stude in to lihten þat ha neren nawt ihurt þah ha weren ilahet. And hwat se ha þrin hurten ham; wið ealmes deden healden. þis fingeð þenne iweddede. þat ha þurh godes milce ⁊ merci of his grace þa ha driuen dune- ward; i wedlac at stutten. ⁊ in þe bed of his lahe softeliche lihten. for hwafe swa falleð of meidenhades menske þat wedlakef heueld bed nawt ham ne ihente; se ferliche ha heuel, B. driuen dun to þe eorðe þat al ham if tolimet lið ba ⁊ lire. þeos ne schulen neauer song singen in heuene ah schulen weimeres leod ai mare in helle. bute ȝif bireowfinge areare [Fol. 118c.] ham to liue. ⁊ heale ham wið soð schrift ⁊ wið deadbote. for ȝif ha beoð iwidewene ring. ⁊ schulen iwidewene ring acwiket & ima- ket hale: ha beoð, B. adds. bifore þe iweddede singen in heuene þat if tenne hare song to herien hare drihtin ⁊ þonken him ȝeorne þat his mihte ham icleanfchipe chaste after þatha hefden ifondet fleschef fulðe. ⁊ ȝettede ham iwif world to bete hare sunnen. Swote beten, B. beoð þeos songef. Ah al if meidenef song unlich þeos wið engles imeane. dream ouer al þe dreames in heuene. In heore ring þer if godd self ⁊ his deore moder þe deore- wurðe meiden þe heuenliche cwen leat i þat eadi trume of schimerinde meidenef. ne moten nane bute heo hoppen ne buten, B. singen. for þat if ai hare song þonken godd ⁊ herien þat he á á, B., and so on ham se muche grace ȝef of him seluen þat ha forfoken below.

man and kept þemselves clean ever from carnal defilements in body and in breast: and instead of a man of clay took þe lord of life, þe king of þe high bliss, whence he sheweð þem grace before all oðers, as þe bridegroom doð his wedded spouse. Þis song none but þey may sing. All, as I before said, follow our Lord, and yet none entirely so: for in þe grace of maidenhood and in its virtue, none may follow him, nor þe blessed maiden, þe lady of angels, and grace of maidens, but maidens only. And hence is þeir attire so bright and sheen beyond all oðers, þat þey always go next to God whiðersoever he turneð. And þey all are crowned and rewarded in heaven wið champions crowns. But maidens have beyond þat which is common to all alike, a diadem shining sheener þan þe sun. Aureola it is called in þe Latin language. It is not for human speech to tell of þe like of þe flowers þat are drawn þereon, nor of þe gemstones þerein. So many privileges shew full plainly who are þe maidens, and separate þem from the oðers wið so many graces, world wiðout end. Of þese þree sorts, maidenhood and widowhood; and þirdly, wedlockhood, þou mayst know by þe degrees of þeir bliss, which and by how much it surpasses þe oðers. For wedlock has its fruit þirtyfold in heaven, widowhood sixtyfold; maidenhood wið a hundredfold overpasses boð. Consider, þen, hereby, who-soever from her maidenhood descendeð into wedlock, by how many degrees she falleð downward. She is a hundred degrees elevated towards heaven, while she holds to maidenhood, as þe reward proveð, and she leapeð into wedlock þat is downward to þe þirtieð over þree twenties and yet more by ten ($60+10=70$). Is not þat a big leap downward at one turn? And yet it must be endured. And God hað made it low, as I before said, lest any one should leap: and þen at once be not what belongs to him, and should dive down headlong, wiðout regard, deep into hell. Of such as þese we are not to speak, for þey be scratched out of þe book of life in heaven. But observe more exactly, as we before bad, what þe wedded suffer, þat þou mayst know þereby how merry þou mayst live, a maiden

Maidens follow
Christ in heaven.
Rev. xiv. 4.

Maidens auriolate.

Maidenhood re-
warded a hun-
dredfold.

Wedlock lower in
grace.

Sorrows of wed-
lock.

for him euch eorðlich mon ƿ helden ham cleane ai fra [Fol. 118d.]
 fleſchliche fulðen ibodi ƿ ibreoſte. ƿ i ſtude of mon of lam;
 token liues lauerd þe king of þe hehe bliſſe. for hwi he
 menſkeð ham ſe muchel biſoren alle þe oðre. as te brud-
 gume deð hiſ weddede ſpuse. þiſ ſong ne mahen nane bute
 heo ſingen. Alle aſ ich ſeide ear folhen ure lauerd. ƿ tah buten, B.
 nawt ouer al. for iþe menſke of meiden had ƿ in hire mihte folhið, B.
 ne mahe nane folhen him. ne þat eadi meiden englene laſdi
 ƿ meidenef menſke. bute meidenef menſke,¹ bute meidenef
 ane. And for þi iſ hare turn ſe briht ƿ ſe ſchene biſoren
 alle oðre þat ha gað eauer neſt godd hwiderſe he turneð.
 And alle ha beoð icruned þat bliſſed in heuene wið kem-
 pene crune. Ah þe meidenef habben upo þat. þat iſ to þeo þe, B.
 alle iliche imeane a gerlaundefche ſchinende ſchenre þen þe
 funne. Auriole ihaten olatineſ ledene. þe flurſ þat beoð
 idrahe þron. ne þe ƿimſtanes þrin to tellen of hare euene ne [Fol. 119a.]
 iſ na monneſ ſpeche. þus ſeole priuilegeſ ſcheaweð ful nis, B.
 futelliche hwucche beon þe meidneſ ƿ fundreð ham fram
 þe oðre wið þus ſeole menſken world buten ende. Of þeos
 þre had meidenhad ƿ widewehad ƿ te þridde wedlached
 þu maht bi þe degrez of hare bliſſe icnawen hwuch ƿ bi
 hu muchel þe an paſſed þe oðre. for wedlac haueð hire
 frut þrittiſald in heuene. widewehad; fixti ſald. Maiden-
 had wið hundred ſald ouer geað baðe. loke þenne her bi
 hwa ſe of hire maidenhad lihteð in to wedlac; bi hu moni
 degrez ha falleð duneward. Ha iſ an hundred degrez
 ihehet toward heuene hwil ha meidenhad halt aſ þat frut
 preoueð ƿ leapeð in to wedlac þat iſ duneward to þe dun neoðer, B.
 þrittuðe ouer þrie twentieth ƿ ƿet ma bi tene. niſ þat at an
 chere a mucche lupe duneward. ƿ tah hit iſ to þolien. And [Fol. 119b.]
 godd haueð ilahed hit aſ ich ear ſeide. leſte hwa ſe leope.
 ƿ tenne lahure nawt nere hwat kep to him ƿ driue adun
 ſwireforð wiðuten ikepunge deope in to helle. Of þeos
 nis nawt to ſpeken for ha beoð icrepte ut of liues writ in
 heuene. ¶ Ah ſcheawe witerluker aſ þe ear biheten hwat
 drehen þe iweddede þat tu icnawe þerbi hu murie þu maht

in þy maidenhood, beyond what þey live, in addition to þe mirð and grace in heaven which mouð cannot name. Now þou art wedded and from so high estate alighted so low: from being in likeness of angels, from being Jesus Christs leman, from being a lady in heaven (fallen) into þe filð of þe flesh, into þe manner of life of a beast [Bona verba, katafryx], into þe ðralldom of a man, and into þe sorrows of þe world. | Yea now! what fruit has it and for what purpose chiefly is it? All for þat, or partly for þat. Be now well assured, to cool þy lust wið filð of þi body, to have delight of þy fleshly will from mans intercourse, before God it is a nauseous þing to ðink þereon, and to speak þereof is yet more nauseous. Consider, þen, of what sort is þat same þing and þat deed to be done. All þat foul delight is in filð ended, (in a moment,) as þou turnest þine hand. But þat loaðsome beast remains and lasts on; and þe disgust at it long after. If it be illegitimate it haunteð (þe doers) in an inward hell; for þat temporary pleasure þere is an endless pain except þey abandon it and bitterly atone for it on earð under direction of þeir confessor, unless þey scorn to do what þey ðink wrong and ill to hear of. For when it is such, and by far more loaðsome þan any well-conditioned mouð for shame may tell of, what makeð it loved among beastly men, except þeir great immorality which beareð þem as beasts to all þat pleases þem, as þough þey had not in þem any wit nor power of distinguishing þe two, good and evil, as a man hað, nor what is comely and uncomely, any more þan beasts have, wið þeir dumb mouðs. Yea, even less þan beasts, for þese do þeir natural bidding wiðout wit, þough þey be restrained to one time of þe year. Many of þem keep to one mate, and after loss of þat will take to no oþer. And man þat should have wit and do all þat he doð according to its direction, followeð þat filð at every time: and takes one after anoþer, and what is worse, many togeðer. See how þis immorality brings þee to þe level, not only of witless beasts dumb and brokenbacked (*prone*), bent towards þe earð; þee þat art in intellect created in þe image of God, and erected boð body and head towards heaven; because þou shouldest raise þy heart towards þat place where þine heritage is;—take notice how þis immorality makeð þee not only an

Its thralldom.

Why submit?

Delight of carnality momentary.

If unlawful, punished in hell.

Compares men and women to beasts.

Carnality degrades.

liuen meiden iþi meidenhad ouer þat heo libben. teke þe libben, B.
murhðe ⁊ te menfke in heuene. þat muð ne mai nummen
Nu þu art iwedded. ⁊ of fe heh fe lahe iliht. of englene
ilicneffe. of ih'u criftef leofmon. of leafdi in heuene; in to
flefcheſ fulðe. in to beaftef liflade. in to monnef þeowdom
⁊ in to worldeſ weane. 3ei nu hwat frut ⁊ for hwuch þing
meaſt hit is. al for þi. oðer ane deale þer fore. beo nu foð
cnaweſ. for to kele þi luſt wið fulðe of þi licome. for to [Fol. 119c.]
habbe delit of þi fleſchliche wil of monnef imeane. for gode
hit iſ wlateful þing for te þenke þron ⁊ for to ſpeke þerof; 3et
wlatefulre. loke þenne hw[u]ch beo þat ſelue þing. ⁊ þat dede
to donne. Al þat fule delit iſ wið fulðe aleid aſ tu turneſt
þin hond. Ah þat laðliche beaſt leaueð ⁊ laſt forð. And te
ofþunchinge þrof longe þer after. Aut te unſeli horlinges T. has here an
unlaheliche hit haunteð in inwarde helle for þat hwilende erasure.
luſt endelef pine bute 3iſ ha hit leauen ⁊ hit on eorðe
under ſchrift bitterliche beten. forhohe for to don hit þat te
þuncheð uuel of ⁊ eil for ta heren. for hwen hit iſ þullich
⁊ muche dale laðluker þen eni welitohe muð for ſchome
mahe ſeggen. hwat makeð hit iluued bituhhe beaſtliche
men bute hare muchele unþeaw þat bereð aſ beaſtef to al
þat ham luſteð aſ tah ha neſden wit in ham ne tweire [Fol. 119d.]
ſchead aſ mon haueð ba of god ⁊ of uuel. of cumelich ⁊ of
uncumelich na mare þen beaſtes þat dumbe neb habbeð.
Ah leaſſe þen beaſtes 3et. for þeoſ doð hare cunde wiðute
wit þah ha beon in a time of þe 3er. Moni halt him til an
make. ne nule after þat lure neauer nimen oðer. And mon
þat ſchulde haue wit ⁊ do al þat he dude after hire wiſſinge.
folheð þat fulðe in eauer euch time. ⁊ nimeð an after an.
⁊ monie þat iſ wurſe; monie to gedereſ. loke hu þiſ un-
þeaw ne eueneð þe nawt ane to witleſe beaſtes dumbe ⁊
broke rugget ibuhe toward te eorðe. þe þat art iwraht
to godeſ ilicneffe. ⁊ iriht ba bodi up ⁊ heaued toward
heuene. for þi þat tu ſchuldeſt þin herte heouen þiderward
aſ tin heritage iſ. ⁊ eorðe forhohien. Nim 3eme hu þiſ þin, B.
unþeaw ne makeð þe nawt ane euening ne ilich him ah [Fol. 120a.]

- The animal nature of the flesh. equal and like to þem, beasts, but doð much more odiously, and what is more to be guarded against, þee, þat misshapest þyself, wilfully and purposely, into þeir nature; þat forfeitest so high a destiny, þe virtue and fitness of maidenhoods grace, for so foul a filð as was above exposed. Who-soever, from being an angel, alighteð to become lower þan a beast, for recompense so loaðsome, see how þey speed. Nay, þou wilt say, as for þat filð, it is nought, but a mans
- Carnal pleasures make one "lower than a beast." vigour is worð much, and I need his help for maintenance and food; of a womans and mans commerce worldly weal arises, and a progeny of fair children þat must give joy to þeir parents. Now þus hast þou said, and ðinkest þat þou sayest sooð. But I will shew þat þis is all made smooð
- She argues for the prudence of a match. wiþ falsehood. But first of all, now, whatsoever weal or win come out of it, it is all too dear bought, for which þou soilest þyself and surrenderest þine own dear body to be so given up to ill usage, and dealt wiþ so shamefully, wiþ so irrecoverable a loss as þe grace of maidenhood is; and made prolific also for worldly profit. Wo worð þat barter, to give away for any temporary weal maidenhood, which is
- He replies by strong language. queen of heaven, since as of þis loss þere is no recovery, so every value is valueless in comparison of it. Þou sayest þat a wife hað much comfort of her husband, when þey are well consorted, and each is well content wiþ þe oþer. Yea.
- Loss of virginity irreparable. But tis rarely seen on earð. Be it, however, so: wherein is þeir comfort and delight for þe most part but in þe filð of þe flesh or worldly vanity, which turns all to sorrow and care in þe end. Not only in þe end, but ever and
- Happiness of wedlock denied. anon; for many þings shall anger and vex þem, and make þem careful and sorry, and sigh for each oþers ills. Many þings shall separate and divide þem which annoy loving persons: and þe dint of deað at þe end sever one from þe oþer. So it cannot but be þat þat vigour must end in misery, and þe greater was þeir satisfaction togeðer þe sorer is þe sorrow at parting. Wherefore woe is þem, since, as
- Married folk have differences. St. Austin saið, as to what is tied wiþ excess of affection to any earðly object, the delight is bought for ever wiþ a double dole of bitterness, and a false joy wiþ many a sore pain. But well is she þat loveð God: for she can never
- St. Austin on earthly joys.

deð muchel etiluker ⁊ mare to witen þat forschuppef te þe, B.
 self willef ⁊ waldef in to hare cunde. þat leofeð þenne se þe, B.
 heh þing þe mihte ⁊ te biheoue of meidenhades menke for
 se ful fulðe as if ischeawet þruppe. Hwase of engel lihteð
 to iwurðen lahene þen a beaft. for se laðli chaffere; loke
 hu ha spede. Nai þu wult seggen for þat fulðe nis hit
 nawt. Ah monnes elne if mucche wurð. ⁊ me beheoueð
 his help to fluttunge ⁊ to fode. Of wif ⁊ weref eederinge
 weorðes wele awakeneð ⁊ streon of seire children þat
 gladien muchel þe ealdren. Nu þu hauest iseid tus ⁊ gleadieð, B.
 punched þat tu seggef soð. Ah Ichulle scheawen hit alwið hauest iseid, B.
 falscipe ismeðet. Ah on alre earst nu hwat weole oðer B. omits nu.
 hwat wunne se þer eauer of cume; to deore hit beoð aboht.
 þat tu þeself fulest fore. ⁊ ȝeuest þin ahne dere bodi to
 taken swa to wundre. ⁊ fare wið se schomliche wið swuch
 uncouerlich lure af meidenhades menke if. ⁊ temede baðe
 for worldliche biȝeate. wa wurðe þat chaffere for eni
 hwilende weole fullen meidenhad awei þat cwen if of þe, B.
 heuene for al swa as of þis lure nis nan acoueringe; al
 swa if euch wurð unwurð her toward. þu seist þat mucche
 confort haueð wif of hire were þat beoð wel isedered ⁊ þe, B.
 eiðer if allef weis paid of oðer. ȝea. Ah hit if felt sene ipaies, B.
 on eorðe. Beo nu þah swuch. hare confort ⁊ hare delit
 hwerin if hit al meast bute isleschef fulðe oðer in weorðes buten, B.
 uanite þat wurðeð al to forhe ⁊ to care on ende. nawt ane
 on ende; ah eauer umbehwile. for moni þing schal ham
 wraððen ⁊ gremen ⁊ makie to carien ⁊ for hare oðres
 uuel forhen ⁊ siken. Moni þing ham schal twinnen ⁊ [Fol. 120c.]
 tweinen þat laðes leouie men. ⁊ deaðes dunt on ende eiðer laðis, B.
 fram oðer. Swa þat ne beð hit naues weis þat tat elne
 ne schal enden in earmðe. ⁊ eauer se hare murðe wes mare
 togederes; se þe forhe if farre at te twinninge. wa if him
 forþi as seint Austen seið þat if wið to mucche luue to eni
 eorðliche þing iteiet. for eauer beð þat swete aboht wið
 twa dale of bittre. ⁊ a fals wunne wið moni far tene. Ah soð, B.
 wel hire þat luueð godd. for him ne mai ha nanes weis

lose him any wise, except she play false to him and quit his love. But she will find him ever sweeter and more savoury from age to age, for ever and ever.

Opposes himself
to the prudential
argument.

Thou spakest above of a mans help towards subsistence and food. See now ! little needst þou care about þine own living, a meek maiden as þou art and his dear leman who is lord of all þings, nor doubt but he is easily able and gladly will find þee abundantly all þat þou hast need of. And þough þou hadst want, or sufferedst any distress for

Christ tries his
spouses love.

his precious love, as oþer women do for a mans, for þy welfare he permits it to try wheðer þou be true, and he is preparing þy reward, many times greater, in heaven. Under a man's protection þou shalt be sore vexed for his and þe worlds love, which are boð deceptive, and must lie awake in many a care not only for þyself as Gods spouse must, but for many oþers, and often as well for þe detested as þe

Worries of house-
wives.

dear ; and be more worried þan any drudge in þe house, or any hired hind, and take þine own share often wiþ misery, and bitterly purchase it. Little do blessed spouses of God know of þee here, þat in so sweet ease wiþout such trouble

Spouses of Christ
have leisure for
spiritual ease.

in spiritual grace and in rest of heart love þe true love, and in his only service lead þeir life. Tis well enough wiþ þem here and far different elsewhere. All þe worlds weal is rife enough for þem. Þey have of it all þat þey much desire. Whatsoever God sees will be of advantage to þem. Nor may any worldly mishap bereave þem of þeir weal, for þey are rich and wealðy wiþin in þe heart. All þe delicacy and all þe ease is on earð as þe oþer þings of earð, godless and impaired (have þeir possessors never so much of þese external worldly advantages), for þey are always alarmed about losing þem, and yet itch after much more :

Wealth is hard
to keep, and
causes anxiety.

þey gain it wið grief, þey watch over it wið fear, þey quit it wið sorrow. Þey toil to acquire it, þey acquire to lose it, þey lose it to sorrow over it. Þus it is þe worlds wheel þat whirleð þem about. Þieves steal it from þem. Rievers rob it from þem. Þeir superior lords punish and enrage þem. Þe moð fretteð þe cloþes, and plague slayeð þe cattle, and þough none of þese þings make weal to perish, whenever þere is much, þe more þere is, þe more is þat which wasteð it. And I know not why men say

bute þif ha like him 7 his luue leaue ; neauer mare leofen.
 Ah ſchal ifinden him a fwettere 7 ſaurure fram worlde in to worlde a on eceneſſe. á á, B.

þu ſpeke þruppe of mones help to fluttunge 7 to fode.
 Weila lutel þarſ þe carien for þin anes liueneð a meke Weila, B.
 meiden af tu art 7 his deore leofmon þat is alre þinge
 lauerd. þat he ne mahe lihtliche. 7 þat he nule gladluche
 ifinde þe largeliche al þat te biheoueð. And tah þu wone
 hefdeſt oðer drehdeſt ani derf for his deorewurðe luue af þe [Fol. 120d.]
 oðre doð for monnes. to goderheale þin he hit þoleð to
 fonde þe hweðer þu beo treowe. 7 greiðeð þi mede moni-
 fald in heuene. Vnder monnes help þu ſchalt fare beon
 iderued for his 7 for þe worldeſ luue þat beoð baðe þe, B. ba, B.
 ſwikele. 7 wakien imoni care. nawt ane for þe ſelf aſ þarſ
 godeſ ſpuſe. ah ſchalt for monie oðre. aſe wel for þe laðe
 ofte af for þe leue 7 mare beon idrecchet þen eni driuel iþe
 huſ oðer eni ihured hine 7 tin aneſ dale bruken ofte wið
 bale. 7 bitterliche abuggen. litel witen her of þe ſelie godeſ
 ſpuſes þat iſe ſwote eiſe wiðute ſwuch trubuil. in gaſtelich þe, B.
 eſte 7 ibreofte reſte luuieð þe ſoðe luue. 7 in his aneſ ſeruife
 hare liſ leadeð Jnoh wel ham iſ her. 7 unilich elleſhwer. Ah, B.
 Alle worldeſ wele ham is inoh riue. Al ha habbeð þeroſ
 þat ha wel wilneð. Al þat eauer godd iſeoð þat ham
 wule framien. Ne mei na worldlich unhap bireauen ham
 hare weole. for ha beoð riche 7 weolefule iwið iþe herte. [Fol. 121a.]
 Al þe eſte 7 al þe eiſe iſ her af þe oðre beoð godleſe 7
 ignahene. nabben ha neuor ſe muchel wiðuten iþe worlde ;
 for þat ha þeon eauer feard for to loſen 7 þiſceð þah after
 muhele. deale mare wið earmðe biwinneð hit wið fearlac
 biwiteð hit. forleofen hit wið forhe. Swinken to biþeotene.
 Biþeten for to leofen leofen for to forhen. þuſ tiſ worldeſ
 hweol warpeð ham abuten. þeoues hit ſtelen ham. Reauereſ
 hit robbeð. Hare ouerherren witið ham 7 wraððeð.
 Mohðe fret te claðeſ. 7 cwalm flað þat ahte. 7 tah nan of
 þeas ne makien to forwurðen weole. þer af muchil is eauer
 ſe þer mare is ; ſe ma beoð þat hit waſteð. 7 nat ich
 beoð, B.
 offearet, B.
 forleoseð, B.
 swinkeð, B.
 biþeoteð, B.
 leaseð, B.
 steleð, B.

A rich man is rich for others, and only takes a small share to himself.

Suppose thyself poor.

A husband not loved spoils all enjoyment of wealth.

Husband and wife on ill terms described.

Concubitus no delight then.

Schemata.

þat þey rule it at all, who, will þey nill þey, guard it for so many opers, not merely for þeir friends, but for þeir thorough foes, and who can have no more of it, þough þey have sworn it, but þeir own share only. Þis is now stated because of what þou saidst above, þat of þe union of man and wife would arise riches and worldly weal: þat þou understand how little it profiteð þem even here, in þis world, besides þat it robs þem of þe high kingdom of heaven, unless amidst þeir wealð þey be poor wið holiness of heart. Þus, woman, if þou hast a husband to þy mind and enjoyment, also, of worldly weal, must needs happen to þe. And what if it happen, as þe wont is, þat þou have neiþer þy will wið him, nor weal eijer, and must groan wiðout goods wiðin waste walls, and in want of bread must breed þy row of bairns; and still furþer, viro quem summo odio habes, succumbere, who, þough þou hadst all wealð, will turn it to sorrow; for, suppose now, þat power and plenty were rife wið þee, and þy wide walls were proud and well supplied, and suppose þou hadst many under þee, herdsman in hall, and þy husband were wrað wið þee, and should become hateful, so þat each of you two shall be exasperated against þe oðer, what worldly good can be acceptable to þee? When he is out, þou shalt have against his return sorrow, care, and dread. While he is at home, þy wide walls seem too narrow for þee; his looking on þee makes þee aghast; his loaðsome voice and his rude grumbling fill þee wið horror. He chideð and jaweð þee, and he insults þee shamefully; he makeð mock at þee, as a lecher wið his hore; he beateð þee and mawleð þee as his bought thrall and patrimonial slave. Þy bones ake, and þy flesh smarteð, þy heart wiðin þee swelleð of sore rage, and þy face externally burneð wið vexation. Qualis denique erit conventus vester in lectulo? Illi autem, qui summo amore inter se diligunt, sæpe in hac re se abinent, quod tamen mane surgentes dissimulant; atque non raro multi, homines nauci, nunquam invicem inter se amant, tam acerbe alter alteram vexat, et alterum altera. Illa autem nolens, quod vult vir, tolerabit, idque sæpius multa repugnans. Eius omnes impuritates atque ludos indecoros, quantumvis cum spurcitia excogitatos, in lectulo nempe,

neauer hwi mon seið þat heo hit al weldeð þat wullen me, B.
 ha nullen ha ⁊ biwiteð hit to se monie oðre. nawt ane to biwinneð, B.
 hare freond; ah to hare fulle fan. ne habben ne mahen
 þrof þah ha hit hefden sworn bute hare anes dale. þis is [Fol. 121b.]
 nu forþi ifeid þat tu seideð þruppe. þat ter walde wakenen seideð, B.
 of wif ⁊ weref somninge richesce ⁊ worldes weole. þat tu
 underfonde hu lutel hit frameð ham ȝet her iþis worlde
 teke þat hit reaueð ham þe hehe riche of heuene bute ha
 poure beon þrin wið halineffe of heorte. þus wummon þer in, B.
 ȝif þu haueft were after þi wil ⁊ wunne ba of weorldeð
 weole. þe schal nede itiden. And hwat ȝif ha beoð þe
 wone þat tu habbe þi wil wið him. ne weole nowðer. ⁊
 schalt greni godles inwið waste wahes. ⁊ in breades wone greuin, B.
 brede ti barnteam. ⁊ teke þis liggen under laðeð mon. þat bredes, T.
 tah þu hafdeð alle weole: went him te to weane. for beo he went hit, B.
 hit nu þat te beo richedom riue. ⁊ tine wide wahes wlonke
 ⁊ welefulle. ⁊ habbe monie under þe hirdmen in halle ⁊ ti [Fol. 121c.]
 were beo þe wrað ⁊ iwurðe þe lað fwa þat inker eiðer
 heafci wið oðer. hwat worldlich weole mei beo þe wunne;
 Hwen he beoð ute; haueft aȝain his ham cume far care ⁊
 eie. Hwil he bið at hame; alle þine wide wahes þuncheð
 þe to narewe. His lokinge on þe agastið þe. His laðliche
 nurð ⁊ hið untohe bere makeð þe to agrifen. Chit te ⁊ mirhð, T.
 cheopeð þe ⁊ schent te schomeliche tukeð þe to biðmere as
 huler his hore. Beateð þe ⁊ busteð þe af hið ibohte þrel
 ⁊ hið eðell þeowe þine banes akeð þe. ⁊ þi flesc smerteð
 þin heorte in wið þe swelleð of far grome. ⁊ ti neb ute
 wið tendreð ut of tene. Hwuch schal beo þe somnunge
 bituhhen ow ibedde? Me þeo þat beft luuieð ham tebeoreð þe, B.
 ofte þrin þah ha þerof na semblaund ne makien inne mar-
 hen. ⁊ ofte moni nohtunge ne luuien ha ham neauer fwa
 bitterliche bi ham self teoneð eiðer oðer. Ha schal his Heo, B.
 wil muchel hire unwil drehen ne luue ha him neauer fwa [Fol. 121d.]
 wel wið mucche weane ofte. Alle hife fulitohefchipef ⁊
 hife unhende gomenes. ne beon ha neauer fwa wið fulðe
 biunden nomeliche ibedde. ha schal wulle ha nulle ha

nolens volens perferet. May Christ shield every maiden
 A filthy subject, from inquiring or wishing to know what þese be ; for þey
 þat try þem most, find þem most odious, and hate what þey
 haunt, and call þose happy who know not what all þis
 means. But whosoever lieð in foul pools, deep sunken,
 pough he be conscious he is badly off, never shall recover
 himself when he would. Look around, seely maiden, if
 No escape from a once wedded husband. þe knot of wedlock be once knotted, let þe man be a
 dump or a cripple, be he whatever he may be, þou must
 keep to him. If þou art fair, and wið fair cheer fairly
 salutest all, in no wise shalt þou protect þyself against
 depreciation and evil blame. If þou art of no great
 esteem and illtempered, þou mayest boð to oðers and to
 þy husband become of still less esteem. If þou become of
 Then hatred is so strong that women resort to poison, small esteem to him and he of as little to þee, or if þou
 love him much and he regards þee little, it will grieve þee
 so strongly þat, quick enough, þou wilt, as many cursed
 women have done, make poison, and give him a dose of
 deað in place of remedy. Or whosoever will not act so,
 or to witches, may deal wið witches, and to draw his love towards her,
 will forsake Christ and Christianity, and þe true faið.
 Now what bliss can þis woman enjoy, who loveð her
 husband well, and hað his detestation, or who conquers
 his love in such a manner as þat? When should I have
 told of all þe ill þat springeð up between þem þat are þus
 A barren woman called gelt. associated? If she cannot breed, she is called gelt. Her
 lord loveð her less and respects her less, and she as one
 þat is very bad, weepeð at her fate, and calleð þem glad
 and happy þat breed a family. But now suppose it all
 happen þat she have her wish of offspring, as she pleases,
 and þen let us see what amount of joy arises þerefrom.
 Objections to breeding a family. In concipiendo caro eius sordibus istis inquinatur, as was
 before shewn. In the gestation is heaviness and hard pain
 every hour ; in þe actual birð is of all pangs þe strongest,
 and occasionally deað ; in þe nourishing þe child, many a
 miserable moment. As soon as it appears in þis life, it
 The trouble the child gives. bringeð wið it more care þan joy, namely, to its moðer ;
 for if it is a misshapen birð, as often happens, and if it
 Of a misshapen child. wants any of its limbs, or if somewhat be amiss, it is a
 sorrow to her, and a shame to all its kindred, a reproach in
 an evil mouð, a talk among all men. If it is wellshapen

polien ham alle. Crist schilde euch meiden to freinen oðer
 to wilnen for to wite hwucche ho beon. for þea þat fondeð þe, B.
 ham meast; ifindeð ham forcudeft. ⁊ clepeð ham felie iwif
 þe nuten neauer hwat hit is ⁊ hatieð þat ha haunteð. Ah
 hwafe lið ileinen deope bifunken þah him þunche uel þrin ileifen, B.
 he ne schal nawt up acoueren hwen he walde. Bifih þe
 feli meiden beo þe cnot icnute anef of wedlac beo he cangun cnotte, B.
 oðer crupel beo he hwuch se he eauer beo; þu most to him
 halden. þif þu art feir ⁊ wið glad chere biclepest alle feire;
 ne schaltu onane wife wite þe wið unworð ne wið uel
 blame. þif þu art unwurðlich ⁊ wraðeliche ilatet. þu
 maht ba to oðre ⁊ to þi were iwurðen þe unwurðere. þif [Fol. 122a.]
 þu iwurðest him unwurð. ⁊ he ase unwurð þe. oðer þif
 þu him mucche luueft ⁊ he let lutel to þe hit greueð þe se
 fwiðe þat tu wilt inoh raðe as monie awariede doð makien
 puifun ⁊ þeouen bale ibote stude. Oðer hwa se fwa nule
 don; medi wið wicchen ⁊ forfaken for to drahen his luue
 toward hire; crist ⁊ hire cristendom ⁊ rihte bileaue. Nu
 hwat blisse mei þeos bruken þat luueð hire were wel ⁊ þe, B.
 habbes his laððe oðer cuncweari his luue oþulliche wif?
 Hwenne schulde ich al habbe irekened þat springeð bituhhe
 þeo þat tus beon igedered. þif ha ne mei nawt teamen; ha þe, B.
 is iclepet gealde. Hire lauord luueð hire ⁊ wurðchipeð wurðgeð, B.
 þe leasse ⁊ heo as þeo þat wurft is þrof biwepeð hire wurdes
 ⁊ cleopeð ham wunne ⁊ weolefulle þat teamen hare teames. þe, B.
 Ah nu iwurðe hit al þat ha habbe hire wil of streon þat
 ha wilneð. ⁊ loke we hwuch wunne þer of cume Jþe [Fol. 122b.]
 streonunge þrof; if on earft hire flesch wið þat fulden anan, B.
 ituked as hit if ear ischeawet. Jþe burþerne þer of; is
 heauineffe ⁊ hard far eauer umbe stunde. Jn his iboreneffe
 alre stiche strongest ⁊ deað oðer hwiles. Jn his fostrenge
 forð; moni arm hwile. Sone se hit lihtes ipis lif; mare lihteð, B.
 hit bringeð wið him care þen blisse nomeliche to þe moder.
 for þif hit is misborn as hit ilome limpeð ⁊ wont eni of wonti ei, B.
 his limen oþer sum misfare; hit if forhe to hire. ⁊ to al
 his cun sehme vpbrud in uel muð. tale bimong alle. þif

Anxiety about
losing a child.

A husband is to
be shunned.

A text (Romans
vi. 18) against
fornication, ap-
plied, by this
ranter, to mar-
riage.

Troubles of ges-
tation.

Painful descrip-
tion of maternal
distresses.

*Matri longa de-
cem tulerunt
fastidia menses.*

Travailing in
childbirth.

and seemeð likely to live, a fear of þe loss of it is instantly born along wið it, for she is never wiþout fear lest it go wrong, till one or oþer of þe two lose þe oðer. And often it occurs þat þe child most loved and most bitterly purchased, sorrows most and disturbs his parents at last. Now what joy hað þe moþer? She hað from þe misshapen child sad care and shame, boð, and for þe ðriving one, fear, till she lose it for good, þough it never would have been in being for þe love of God nor for þe hope of heaven nor for þe dread of hell. Woman! þou oughtest to have shunned þis pain beyond all ðings, for þe welldoing of þy flesh, for þe love of þine own person, for þe healð of þy body, for as S. Paul saið, every sin þat a man doð is wiðout þe body, but þis one. All oþer sins are noðing but sins, but þis is a sin and besides denaturalises þee and dishonoureð þy body. It soileð þy soul, and makeð it guilty before God, and, moreover, defileð þy flesh. It is guilty in two respects: it makeð wrað þe omnipotent wið þat sooty sin, and þou dost wrong to þyself, þat þou so shamelessly treatest þyself. Now let us proceed. Consider we what joy ariseð from gestation of children, when þe offspring in þee quickeneð and groweð. How many miseries immediately wake up þerewið, and work þee woe enough, fight at þine own flesh, and wið many sorrows make war upon þine own nature. Þy ruddy face shall turn lean and grow green as grass. Þine eyes shall be dusky, and under þem be spots, and by þe giddiness of þy brain þy head shall ake sorely. Wiðin þy belly þe uterus shall swell and strut out like a water bag; þy bowels shall have pains, and þere shall be stitches in þy flank, and pain rife in þy loins, heaviness in every limb. Þy breasts shall be a burðen on þy paps, and þe milk in drops which trickle out of þem. All þy beauty is overðrown wið a wiðering. Þy mouð is bitter, and rolls over all þat þou chewest, and wið disgust accepts whatever meat it can; þat is, wið want of appetite, ðrows it up again. Wið al þy pleasure, and þy husbands joy þou art perishing. Ah! wretch, þe anxiety about þy suffering pain depriveð þee of þe nights sleep. When it comeð to þat at last, þere is þe sore sorrowful anguish, þe strong piercing pang, þe comfortless ill, þe pain upon pain, þe miserable wail. While þou art in trouble þerewið, in

hit wel iborn if *ƿ* puncheð wel forðlich; fearlac of hið
 lure is anan wið him iboren. for nið ha neauer wiðute care bute, B.
 leste hit ne miðfeare aðat owðer of ham twa ear lofe oðer.
 And ofte hit timeð *ƿ*at tat leoueste bearn. *ƿ* iboht bitter- tet, B.
 lukeft forheð *ƿ* fweameð meast his ealdren on ende. Nu
 hwat wunne haueð *ƿ*e moder. Ha haueð of *ƿ*e forschuppert of *ƿ*at, B.
 bearn far care *ƿ* schome baðe. *ƿ* fearlac of *ƿ*at forðlich [Fol. 122c.]
 aðat ha hit leofe for gode þah hit neauer nere for godef B. omits care.
 luue ne for hope of heuene. ne for dred of helle. þu ahteft
 wummon þið were for þi fleschef halfchiþe for þi licomef
 luue *ƿ* ti bodies heale ouer alle þing to schunien. for as ase, B.
 s. pawel seið euch sunne *ƿ*at men deð is wiðute *ƿ*e bodi me, B.
 bute þis ane. Alle oðre sunnen ne beoð bute sunnen. ah Alle þe, B.
 þis if sunne. *ƿ* eke uncunnelicheð *ƿ*e *ƿ* unwurðeheð þi ec, B.
 bodi. Suleð þi sawle. *ƿ* makeð schuldi toward godd *ƿ* fuleð þi flesch ec. wreaðest, B.
 Gulteð o twa half, wraððeð þen al
 wealdent wið *ƿ*at futi sunne *ƿ* doft woh to þe self *ƿ*at tu se dest, B. *ƿ*at
 schomeliche tukeft. ¶ Ga þe nu forðre. loke we hwuch tu alwilles, B.
 wunne ariseð þet after iburðerne of bearne hwen *ƿ*at streon
 iþe awakeneð *ƿ* waxeð. Hu moni earmðen anan awakeneð
 þer wið *ƿ*at wurcheð þe wa inoh fehteð opifelue flesch *ƿ* þe, B.
 weorreð wið fele weanen opin ahne cunde. þi rudi neb [Fol. 122d.]
 schal leanen *ƿ* as gref grenen. þine ehnen schulen doskin þin, T.
ƿ under þon wonnen *ƿ* of breines turnunge þin heaued ake underneoðe, B.
 fare Jnwið þi wombe fwelin þe bitte *ƿ*at beoreð forð as a butte þe, B.
 water bulge. þine þarmef þralinge *ƿ* stiches iþi lonke. *ƿ*
 iþi lendene far eche riue. Heuineðe in euch lime. þine
 brestef burðen opine twa pappes. *ƿ* te milc strunden *ƿ*at te burþerne, B.
 of strikeð Al is wið a welewunge þi wlite ouer warpen. þe þe, B.
 þi muð if bitter *ƿ* walh al *ƿ*at tu cheowest. *ƿ* hwit mete
 se þi mahe hokerliche undorfeð. *ƿ*at if wið unlust; warpeð
 hit eft ut. Jnwið al þi wel *ƿ* ti weres wunne; forwurðest hwet, B.
 a wrecche. þe care aȝain þi pinunge þrahen binimeð þe weole, B.
 nihtes flepes. Hwen hit þer to cumeð *ƿ*at far forhfule an-
 goiße. *ƿ*at stronge *ƿ* stikinde stiche *ƿ*at unrotes uuel *ƿ*at pine
 upo pine. *ƿ*at wondrende ȝeomerunge. Hwil þu fwenchest [Fol. 123a.]

Office of the mid-
 wife. Inficete
 episcope!
 Why he calls up
 these topics.
 Child squalls.
 Wants caudle.
 His mother
 anxious about
 his life.
 I. Corint. vii. 28.
 These arguments
 irrefragable.
 Maidens do not
 anticipate all
 these troubles.
 Housewifely
 anxieties.

þe dint of deað, shame þere is to increase þat sorrow; wið
 þe old wives indelicate skill, who know of þat untoward case.
 Consider whose help þou must have, be it never so unbe-
 coming. þey must needs know all þat herein occurs. Yet
 let it not seem amiss to þee þat we so speak; for we reproach
 not women wið þeir sufferings, which þe moðers of us all
 endured at our own birðs; but we exhibit þem to warn
 maidens, þat þey be þe less inclined to such ðings; and
 guard þemselves by a better consideration of what is to be
 done. After all þis þere comeð from þe child þus born a
 wanting and a weeping, þat must about midnight make þee
 to waken, or her þat holds þy place, for whom þou must
 care. And what are þe oþer nasty offices and matters about
 þe bosom? to swaddle and to feed þe child for so many un-
 happy moments. And consider his late growing up and
 his slow ðriving, and þat þou must even have an anxiety in
 looking for þe time when þe child will perish, and bring on
 his moðer sorrow upon sorrow. þough þou be rich, and
 have a nurse, þou must, as a moðer, care for all þat to þe
 nurse belongeð to be done. þese and oðer miseries which
 wedlock awakeneð S. Paul comprehendeð in one group of
 words: þey þat be of þat sort shall suffer tribulation. Who-
 soever ðinkeð of all þis, and of more þat þere is unmen-
 tioned, and will not scorn þe deed from which it all ariseð,
 she is harder hearted than stone of adamant; and more
 mad, if þat can be, þan madness itself. She is her own
 foe and her own enemy, and hateð herself. Little knoweð
 a maiden of all þis same trouble of wives' woe, in her rela-
 tion to her husband; nor of þeir work so nauseous þat þey
 in common work; nor of þe pain, nor of þe foul incidents
 in þe gestation and parturition of a child; nor of a nurses
 watches, nor of her sad trials in þe feeding and fostering:
 how much she must at once put into its mouð, neiþer too
 much nor too little; þough þis be to speak of ðings not of
 any importance, þough þey display still furþer in what
 slavery wives be, þat must endure þe like, and in what
 freedom maidens be, þat are free from þem all. And what
 if I ask besides, þat it may seem odious, how þe wife stands,
 þat heareð when she comeð in her child scream, sees þe cat
 at þe fitch, and þe hound at þe hide; her cake is burning on
 þe stone hearð, and her calf is sucking (all þe milk up), þe

te þer wið iþi deaðes dute. Schome teke þat far. wið
 alle þe alde wiues schome creft þat cunnen of þat wafið.
 Hwas help þe bihoueð. ne beo hit neuor fe uncumelich.
 Ha moten nede witen al þat te þer in timeð. ne þunche þe
 nan uuel of for we ne edwiten nawt wiues hare weanen þat edwiteð, B.
 ure alre modres drehden on us seluen Ah we scheapeð
 ham forð for to wearnen meidnes þat ha beon þe lasse after- forte warni, B.
 ward fwuch þing ⁊ witen her þurh þe beter hwat ham beo
 to don. After al þis cumeð of þat bearn iboren þus wanunge
 ⁊ wepnunge þat schal abute midniht makie to wakien. oðer
 þeo þat ti ftede halt. þat tu most fore carien. And hwat te
 eaðer fulðen ⁊ barmes umbe stunde to feskin ⁊ to fofren
 hit se moni earm hwile. ⁊ his waxunge se lat ⁊ se slaw his
 þrifti; And eauer habben far care ⁊ loken after al þis hwen [Fol. 123b.]
 hit forwurðe. ⁊ bringe on his moder forhe up o forhe. þah
 þu riche beo ⁊ nurice habbe; þu most as moder carien for
 al þat hire limpeð to donne. þeos ⁊ oðre armðen þat of þe, B.
 wedlac awakeneð st. pawel bilukeð in ane lut wordef.
 Tribulationes carnis &c. þat is. on englich. þeo þat þul-
 liche beoð; schulen derf drehen. Hwa se þencheð on al
 þis ⁊ omare þat ter is ⁊ nule wiðhuhe þat þing þat hit al
 of awakeneð; Ha is hardre iheorted þen adamantines stan.
 ⁊ mare amad þif ha mei beo; þen if madschipe self. Hire amead, B.
 ahne fa ⁊ hire fend Hateð hire seluen. Lutel wat meiden
 of al þis ilke weane of wiuef wa wið hire were. ne of hare
 were se wlateful þat ha imeane wurchen. ne of þat far ne
 of þat futi iþe burðerne of bearn. ⁊ his iborenessē of nuricef [Fol. 123c.]
 wecches ne of hire wafiðes of þat fode foftrunge hu muchel
 ha schule at eanes in his muð samplen nowðer to muchel
 ne to lutel. þah þis beo of to speken unwurðliche þinges.
 þah þe mare ha schaweð ihwuch þeowdom wiues beon þat
 þullich moten drehe. And meidnes ihwuch fredom þat freo
 beoð fram ham alle. And hwat þif ich easki zet þat hit
 þunche egede hu þat wif stonde þat ihereð hwen ha cumeð
 in hire bearn screamen Seoð þe cat at the fliche. ⁊ te hund
 at te huide. Hire cake bearneð o þe stan. ⁊ hire calf

donne, B.
 ibore, B.
 þe, B.
 þe, B.
 þe þu, B.

ne his laðer
 clutes, B. adds.

mote drehen,
 B. þe, B.

þe, B,

All this is to
alarm the maid-
ens.

earſen pot is running into þe fire, and þe churl is scolding. Þough it be an odious tale, it ought, maiden, to deter þee more strongly from marriage, for it seems not easy to her þat trieð it. Þe seely maiden þat hað fully removed herself out of þat servitude as free daughter of God, and his Sons spouse, need not suffer any ſing of þe like. Wherefore, seely maiden, forsake all such sorrow for þe meed reserved þee, as þou oughtest to do wiðout any fee. Now I have kept my promise above: þat I would show it to be wið falsehood glozed over, what many one saið and ðinkeð it true—of þe happiness and sweetness which þe wedded have; þat it fareð not so, as þose ween who look from þe outside; but it goes quite oðerwise, wið poor and wið rich, wið þose who loape and þose who love one anoðer; þat þe vexation in every case exceeds þe joy, and þe loss, beyond all, passes þe gain.

He sums up much
to the disadvan-
tage of wedlock.
Ad scalas Gemi-
nias!

Text of David re-
peated.

Now, þen, seely maiden, whom David calleð daughter, hear þy faðer, and hearken to his advice, which in þe beginning of þis writing he gave:—Forget þy people þat lieð to þee about þe joy of a husband and of þe world; þy people, þat is to say, þi ðoughts, þat deceitfully lead þee toward all vexation, and forsake þy faðers house, as was before explained, and betake þee to him truly. Wið him þou shalt enjoy, as wið þy wedded husband, world wiðout end, heavenly joys. Blessed is þe spouse of Him, whose maidenhood is untouched, quando ille super illa gignit, illa autem ea illo parit absque labore et sine dolore. Happy is þe husband when none can be a maiden except she love him, nor free except she serve him; whose offspring is immortal, and whose morrow gift is þe kingdom of heaven.

Transcendental
mysticism.

Exhorts to such
a mystical hus-
band;

Now, þen, seely maiden, if it is lief to þee, take him for þy lord, þat ruleð all þat is, and was, and ever shall be; for þough he be richest, he alone beyond all, þe poorest of all þat chooseð him for a husband is acceptable to him. If þou wishest for a husband þat hað much beauty, take him at whose beauty þe sun and þe moon are astonished, to look upon whose countenance þe angels are never satiated, for when he giveð fairness to all þat is fair in heaven and in earð, much more he hað, wiðout all conjecture, retained for himself; and þough he is þus fairest of all ſings, he

whom he extols.

fukeð. þe croh eorneð iþe fur 7 te cheorl chideð. þah hit be egede fahe; hit ah meiden to eggi þe fpiðre þer framward. for nawt ne þunche hit hire egede þat hit fondeð Ne þarf þat feli meiden þat haueð al idon hire ut of þullich þeowdom afe godes fre dohter 7 his funes fpuſe drehe nawt fwucches. for þi feli meiden forſac al þullich forhe far ut- nume mede þat tu ahef to don wiðuten euch huire. Nu ich habbe ihalden mine biheaſte þruppe. þat ich walde ſcheawen wið falſchipe iſmeðet þat te moni an ſeið 7 þuncheð þat hit ſoð beo of þe ſelhðe 7 te fwete þat te iweddede habben þat hit ne fareð nawt ſwa as weneð þat iſeoð utewið ah fareð al oðer weis of poure ba 7 riche of laðe 7 ec of leoue. þat te weane eihwer paſſeð þe winne. 7 te lure ouer al; al þe biþeate.

frommart, B.
þe, B.

[Fol. 123d.]

þulli, B.

þe þu ahteſt,
B.

habbeð, B.

Nu þenne feli meiden þat dauð cleopeð dohter. Jher þi fader. 7 herene his read þat he iþe frumðe of þis writ readde. forþet ti folc þat liheð þe of weres 7 worldes wunne. þat beoð þine þohtes þat fwikeliche leadeð þe toward alle weane. 7 forſac þi fader hus. as hit is þeruppe iopenet. 7 tac þe to him treowliche. wið him þu ſchalt wealden as wið þi were iweddend world buten ende heueneſche winnen. Eadi if his fpuſe hwas meidenhad if unwemmed hwen he on hire ſtreoneð 7 hwen ha teameð of him ne fwinkeð ne ne pineð Eadi if te were hwen nan ne mei beo meiden bute þif ha him luuie. ne freo bute þif ha him ſerui. Hwaſ ſtreon if undeadlich. 7 hwas marheþiue if te kinedom of heuene. Nu þenne feli meiden þif þe is weole leof. nim þe him to lauerd þat wealdeð al þat is 7 was 7 eauer ſchal iwurðen. for þah he beo richeſt him ane ouer alle; þe alre meaſt poure þat him to were cheoſeð; is him wel icweme. þif þat tu wilneſt were þat muche wlite habbe; nim him of hwas wlite beoð awundret þe funne 7 te mone. upo hwas nebiſchaft þe engles ne beoð neauer fulle to bihalden. for hwen he þiueð feirlec to al þat is feir in heuene 7 in earðe; muche mare he haueð wiðuten eni etlunge at halden to him ſeluen. 7 tah hwen he þus is alre þinge

þe, B.

[Fol. 124a.]

heo (twice), B.

is þe, B.

þe, B.

mucheſe, B.

[Fol. 124b.]

Have for offspring the virtues of the soul,

and these shall sport before thee in heaven.

But, the depravities of the heart are misbegotten children, born of fornication with the devil.

God tolerates no such unfaithfulness.

Pride is the devils eldest daughter, and if thou art its mother, what mayst thou expect?

receiveð bliðely, and embraceð openly, þe loapliest of all, and makeð þem seven times sheener þan þe sun. If offspring be desirable to þee, take þyself to him, under whom þou shalt in þy maidenhood bring forð daughters and sons of spiritual teamings, þat never can die, but shall ever before þee play in heaven; þat is to say, þe virtues þat he begetteð in þee by his sweet grace, such as righteousness, and being wary against improprieties; moderation, and temperance, and spiritual strengð to wiðstand þe devil and against sin; simplicity of manner, and affability and tranquillity, endurance and sympathy for every mans sorrow, joy in þe Holy Ghost, and in þe breast peace from envy and wrað, from covetousness and every immoral error; meekness and mildness, and sweetness of heart, þat belongeð of all ðings best to maidenhoods virtues. Such is þe offspring of maidenhood, þe spouse of þe Son of God, þat shall for ever live and play wiðout end before her in heaven. But, maiden, þough þou be intact of body, and have pride, spite, or wrað, covetousness, or wicked will, wiðin in þy heart, þou dost fornication wið þe evil one of hell, and he begetteð on þee þe offspring þat þou bearest. When þy husband, þe Almighty, to whom þou hast wedded þyself, seeð and understandeð þis, þat his enemy lieð wið þee, and þat þou breedest of him an offspring to him most loaðsome, he despiseð þee at once, as is no wonder, and surrenders þee fully to him of whom þou breedest, nor does he keep wið any man, and least of all wið his foeman, any half measures. Whosoever loveð aught but him, or any ðing except for his sake, she enrages him much. Above all ðings know þat þou breedest pride by þe devils begetting, for of all vices þat one is his eldest daughter. Þat first sprang from him while he was yet in heaven, nearly of þe same age; and so it cast its faðer, as soon as it was born, from þe highest heaven into þe abyss of hell wiðout recovery, and made out of an archangel a most odious devil. Þe daughter þat þus dashed her heavenly faðer down, what will she do wið her earðly moðer, þat breedeð her in horedom of þe loaðsome being, þe devil of hell? When God so vengefully doomed his archangel þat begat her in heaven,

feirest; he vnderfeð bliðeliche ⁊ bicluppeð swoteluche þe
 alre laðlukeft ⁊ makeð ham seouefiðe schenre þen þe sunne.
 3if þe were streon leof; nim þe to him under hwam þu
 schalt iþi meidenhad teamen dohtren ⁊ funen of gastliche
 teames þat neauer ne deiene mahen. ah schulen ai bifore þe þe, B. aa, B.
 pleien in heuene. þat beon þe uertuz þat he streoneð in þe
 þurh his fwete grace. As rihtwifness ⁊ warschipe azaines
 unþeawes Mefure ⁊ mete ⁊ gastliche strengðe to wiðstonde
 þe feond ⁊ azain sunne. Simplete of semblaunt. ⁊ buhfum-
 nesse ⁊ stilðe. þolemodness ⁊ reowfulness of euch monnes
 forhe. Gladfchipe iþe hali gast. ⁊ pes iþi breofte of onde
 ⁊ of wraððe. of 3ifcinge ⁊ of euch unþeawes worre. 3isceunge, B.
 Mekelec ⁊ mildfchipe ⁊ swotness of heorte þat limpeð alre
 þinge best to meidenhades mihte. þis is meidenef team godes [Fol. 124c.]
 sunes spuse þat schal hire ai libben ⁊ pleien buten ende aa, B.
 bifore hire in heuene. ¶ Ah þah þu meiden beo wiðute
 bruche of þi bodi ⁊ tu habbe prude onde oðer wraððe wið unbruche,
 3ifcinge oðer wac wil inwið iþin heorte; þu forhoreft te B.
 wið þe unwiht of helle. ⁊ he streoneð on þe þe teames þat forhorest, B.
 tu teameft. Hwen þi were al wealden in þat tu þe to wed- team, B.
 deft. seð ⁊ underfond tis þat his fa forlið þe. ⁊ þat tu wealdent, B.
 teameft of him þat him if teame laðeft; he forhoheð þe forheccheð, B.
 anan as hit nis na wunder. ⁊ cweðeð þe al cwrite him þat
 tu of teameft. ne kepeð he wið na mon ⁊ hure wið his
 famon na half dale. hwa þat luueð eawiht bute him. ⁊ nan, B. þe, B.
 hwat se ha for him ne luueð ha wraððeð him fwiðe. luueð, B.
 Ouer alle þing wite þe þat tu ne teami prude bi þe deoulef [Fol. 121d.]
 streonunge. for heo of alle unþeawes if his ealdeste dohter.
 Earst ha wakenede of him þa 3et þa he wes in heuene. for
 neh wið him euen hald. ⁊ fwa ha cast hire fader sone se
 ha iboren wes fram þe hehfte heuene in to helle grunde
 wiðute couerunge ⁊ makede of heh engel eatelukeft deouel. bute, B.
 Heo þat tus adufte hire heuenliche fader adun; hwat wile
 ha don bi hire eorðliche modres þat teameð hire in hore-
 dom of þe laðe vnwiht þe hellene schucke. Hwen godd se þen, B.
 wracfulliche fordemde his heh engel þat streonede hire in þe, B.

what will he do wið þe woman of clay, meat for worms, who of þe devil breedeð her on earð? If wið maidenhood þou hast meekness and mildness, God is in þy heart. But if in it is presumption or any pride, he is an outlaw from it, for þese must no wise bed in one breast, þey must not dwell togeðer in heaven. Þence God cast pride as soon as it was born, and as it knew not which way it came þiðerward, it can never more find its way þiðer. But dwelling here on earð, she promises as a dwelling place all her moðers—yea, moðers, þough maidens—to her accursed faðer in inmost hell. Be on guard, maiden, against her. She arose of a pure race, þe angels equals, and in purest breasts she breedeð yet. Þe best she has beguiled, and well she may hope to be victor over man, since she once overcame an angel. She is not in cloþes, nor outwardly, in particoloured dress, þough þis be a mark and a proof of her presence at oðer times; but under white, or under black, and likewise under gray, and under green and dark gray, she hideð in þe heart. As soon as þou accountest þyself better þan anoðer, for whatsoever cause, and hast contempt of any, and hast uncourteous and contemptuous ðoughts, of aught that it is said, the oþer doð take pride in, þou marrest þy maidenhood and breakest þy wedlock towards God, and breedest by his foe. Hold not þou cheap, þough þou be a maiden, þe widow nor þe wedded, for as a carbuncle is better þan a jacinet in þe average of each sort, and yet a bright jacinet is better þan a pale carbuncle; so a maiden, as regards þe grace of maidenhood, overpasseð þe widowed and þe wedded; and yet a mild wife or a meek widow is better þan a proud maiden: for þese by reason of þeir sins and þat þey follow þe filð of þe flesh, bow þemselves down as low and vile, and are sore afraid of Gods awful anger; and as þe humble sinner, Mary Magdalene, wið bitter weeping, þey lament þeir guilt, and most inwardly love God, as she did, for þeir forgiveness; and þe one sort, þat keep þemselves wiðout guilt and pure, are as secure, live lustless and lukewarm in Gods love, wiðout any heat from þe Holy Ghost, which burneð so light, wiðout a wasting combustion in all his chosen; while þe oðers, in a heat of a moment,

Pride and God cannot dwell together.

Pride is born of a high lineage.

She is found under monastic habits.

Compare not thyself with others.

Look not down on wedded women.

Penitents better than proud.

heuene; hwat wile he don bi þat lam ⁊ wurmene mete.
 þat of þe deouel teameð hire on eorðe; ȝif þu haues wið
 meidenhad meokelec ⁊ mildſchipe; godd is iþin heorte. Ah
 ȝif þer is ouerhohe oðer eni prude in; he is utlahe þrof.
 for ne muhen ha nanes weis bedden in a breoſte. ha ne
 muhen nawt ſomen earden in heuene. þeone godd warp
 hire ſone ſe ha iboren wes: ⁊ as ha nuſte hwuch wei
 ha come þeneward; ne con ha neauer mare ifinden na
 wei aȝainward. Ah eardinde her on eorðe bihaſ eche
 wununge alle hire modres al beon ha meidneſ wið hare
 awariede fader in inwarde helle. Wite þe meiden wið hire.
 Ha cwikede of cleane cunde af if in engleſ euene ⁊ clen-
 neſte breſten bredeð hire ȝette. þe beſte ha af aȝileð. ⁊
 wel ha dar hopein to beo kempen ouer mon þat ouercom
 engel. Niſ ha nawt in claðes ne in feahunge utewið þah
 hit beo merke þrof ⁊ munegunge oðer hwiles. Ah under
 hwit oðer blac. ⁊ af ewel vnder grei as under grene ⁊ gra.
 ha luteð iþe heorte. Sone ſo þu telles te betere þen an
 oðer. beo hit hwerfore ſe hit eauer beo ⁊ haueſt of eni
 ouerhohe ⁊ þuncheð hoſſes ⁊ hoker of ewt þat mon ſeið þe
 oðer deð ȝette; þu marres ti meidenhad ⁊ brekes ti wedlac
 toward godd ⁊ of hiſ fa temes Ne telle þu nawt eðelich
 al beo þu meiden to widewen ne to iweddede. for alſwa as
 a charbucle if betere þen a iacinct iþe euene of hare cunde.
 ⁊ tah is betere a briht iacinct þen a charbucle won. Alſwa
 paſſeð meiden onont te mihte of meidenhad; widewen ⁊
 iweddede ⁊ tah is betere a milde wiſ oðer a meoke widewe
 þen a prud meiden. for þeos for hore funnen þat ha iſleſches
 fulðe folhen leoten ham lahe ⁊ eðeliche. ⁊ beoð fare
 offeared of godes luðere eie. And as te eaði funegild marie
 magdalene. wið bittre wopes bireowſeð hare gultes. ⁊ in-
 wardlukeſt luieð godd al ſwa as heo dide for hare for-
 ȝeoueneſſe. And te oðre þat halden ham vnforgult ⁊ cleane;
 beon afe fikere unluſtie ⁊ wlecche liueð igodes luue wið-
 uten euch heate of þe hali gaſt þat bearneð ſe lihte wiðute
 waſtinde brune in alle hiſe icorene. And te oðre in a heate

þe, B. in eaw-
 bruche, B.
 [Fol. 125a.]

ne ne maken,
 B.
 ſomet, B.

earmðe, B.
 bihalt, B.

[Fol. 125b.]
 aſaileð, B.

mahunge, B.
 aa, B.

telleſt, B.

eawt, B. me, B.
 -eſt, B.

[Fol. 125c.]

þah, B.

hare, B.
 folhið oþer
 ſulieð, B.

þe, B.
 [Fol. 125d.]
 unneaðe, B.
 for liueð.
 þe, B.

an, B.

are more melted and liquefied into good, þan þe first in þeir lukewarmness all þeir lifetime. Wherefore, blessed maiden, spouse of þe Son of God, be not þou too confident in þy maidenhood only wiðout oðer good and moral virtues, and especially mildness and meekness of heart, after þe example of þat maiden blessed beyond all oðers, Mary, þe moðer of God. For when þe archangel Gabriel greeted her, and brought her þe tidings of Christs conception, observe how low she let herself be when she answered þus of herself: "Behold, þe ðrall of þe Lord; according to þy word," said she, "may it be to me." And þough she were full of all good manners, she only said of her meekness and sang to Elizabeð, "For now my Lord hað regarded þe low estate of his hand maiden. All people," said she, "shall call me blessed." Take heed, maiden, and understand hereby, þat more for her meekness þan for her maidenhood, she believed she experienced such grace from our Lord.

Be not overconfident in thy maidenhood. Luke i. 38. Luke i. 48. Meekness indispensable. Think of Mary and the virgin saints, and of their constancy. Combat the flesh with arguments and resolution.

To all maidenhood meekness is worð much, and maidenhood wiðout it is vile and worð noðing; for a maiden in her maidenhood wiðout meekness is just like oil in a lamp wiðout light. Blessed spouse of God! have þis same virtue, þat þou seem not darksome, but shine as þe sun in þy husband's sight. Vary þy maidenhood wið all good manners, which seem to him fair. Have ever in þine heart þe most blessed of maidens and moðer of maidenhood, and ever beseech her to enlighten þee and give þee love and strengþ to follow in maidenhood her excellencies. þink of St. Kaðarine, St. Margaret, St. Agnes, St. Juliana, St. Lucy, St. Cecilia, and of þe oðer holy maidens in heaven; how þey not only refused kings sons and earls wið all worldly wealð and earðly joys, but endured strong pains raper þan accept þem and a sorrowful deað at last. þink how well þey are off now, and how þey revel now in Gods arms as queens of heaven. And if it ever happens þat þy bodys lust, ðrough þe false fiend, leadeð þee towards carnal filð, answer þy ðoughts þus: "Þou makest no progress, deceiver! Such will I be in a maidens life as is an angel in heaven. I will keep myself intact ðrough þe grace of God, as nature me made, þat þe joys of paradise may receive me; such as were, before þey sinned, its first cultiva-

of a hondhwile beon imealt mare ⁊ iſotten in godd þen þe an, B.
 oðre in a wleccunge al hare lifsiðe. Forþi eadi meiden lifsiðen, B.
 godes fune ſpuse ne beo þu nawt tu truſti ane to þi meiden- sunes, B.
 had wiðuten oðer God ⁊ þawfulle mihtes ⁊ ouer al milt-
 ſchipe ⁊ meokeſchipe of heorte after þe biſne of þat eadi forbiſne, B.
 meiden ouer all oðre. marie godes moder. for þa þe hehe
 engel gabriel grette hire. ⁊ brohte hire þe tidinge of godes hire to, B.
 akeneſſe; loke hu lah ha lette hire þa ha onſwerede þus bi [Fol. 126a].
 hire ſelue. low her mi lauertes þralle; After þi word quod
 ha mote me iwarden. And tah ha ful were of alle gode
 þeawes; ane of hire mekelec ha ſeide ⁊ ſong to Heliza-
 beth. for mi lauerd biſeh his þuſttenes mekelac me ſchulen
 clepien quod ha eadi alle leoden. Nim ȝeme meiden ⁊ un-
 derſtonð herbi. þat mare for hire mekelec þen for hire
 meidenhad ha lette þat ha ifonð ſwuch grace at ure lauerd.
 for al meidenhad; mekelec is muche wurð. ⁊ meidenhad
 wiðuten hit is eðeliche ⁊ unwurð for al ſwa is meiden
 imeidenhad wiðute mekelec; as is wiðute liht eoile in a bute meoke-
 laumpe. Eadi godes ſpuse haue þis ilke mihte þat tu ne ſchipe, B.
 þunche þeoſtri. ah ſchine as te ſunne iþi weres ſiðe. ſeahe þe, B.
 þi meidenhad wið alle gode þeawes. þat þuncheð him feire. [Fol. 126b].
 Haue eauer iþin herte þe eadieſte of meidnes ⁊ meidenhades
 moðer. ⁊ biſech ai hire þat ha þe lihte ⁊ ȝiue luue ⁊ aa, B.
 ſtrengðe for to folhe in meidenhad hire þeawes. þenç o. forte folhen, B.
 ſt. katherine. o. ſt. margarete. ſt. enneis. ſt. Juliene. ſt.
 lucie. ſt. Cecille. ⁊ oþe oðre hali meidnes in heuene Hu
 ha nawt ane forſoken kinges ſunnes ⁊ eorles wið alle
 worldliche weolen ⁊ eorðliche wunnen; ah þoleden ſtronge
 pines ear ha walden nimen ham ⁊ derf deað on ende.
 þenç hu wel ham is nu. ⁊ hu ha bliſſeð þerfore bituhhe
 godes armes cwenes of heuene. And ȝif hit eauer timeð
 þat ti licomeſ luſt þurh þe falſe feond leadeð þe toward leadie, B.
 fleſchliche fulðe; onſwere iþi þoht tus. Ne geineð þe nawt þus, B.
 ſweoke. þullich ichulle beon imeidenes liſlade. Jlich heuene
 engel. Jchulle halde me hal þurh þe grace of godd af cunde
 me makede. þat paraiſe ſelhe underfo me all ſwuch af [Fol. 126c.]

tors. Altogether, such I will be as is my dear leman, my precious Lord, and as is þat blessed maiden, þat he chose to himself for moðer. Such will I keep myself, truly unpolluted, since I am to him wedded. Nor will I for a lust of a little while, þough it seems a delight, cast away þat ðing, þe loss of which I should repent wiðout recovery, and pay for in hell wið every burning. Þou wretched wight! all for nought þou provokest me to commit sin, and forego þe bliss upon bliss, þe crown upon crown of a maidens reward; and hast a wish and a will to cast me as a wretch into þy pit of punishment; þat instead of þe song of angels out of maidenhoods grace, greet and groan ever wið þe and wið þine in þe eternal horror of hell." If þou þus answerest to þy bodys lust and to þe fiends attempts, he shall flee from þee wið shame. And if he still after þis, soon enough, come to þee and continue to irritate þy flesh and prick þy heart, þy Lord God permitteð þis to enlarge þy reward; for, as St. Paul saið, none is crowned except who-soever fights stoutly in þat fight, and wið strong combating overcomeð her flesh; for þen is þe devil, wið his own guile, shamefully overðrown. When þou, as þe apostle saið, shalt not be crowned, except þou be assailed, for God will crown þee; he will permit þe evil one to assail þee þat þence þou mayst earn crown upon crown. Hence it is of most benefit to þee þat when he grieveð þee most, and wið temptations warreð more madly upon þee, if þou hidest þyself well under Gods wings: for by þis war he prepareð þee in spite of his teeð, þe bliss and þe crown of Christs chosen ones. And may Jesu Christ grant þee ðrough his blessed name, and all þem þat quit þe love of man of clay, to be his leman, and grant þat þey so retain þeir hearts wið him, þat neiþer þe promptings of þeir flesh, nor temptations of þe fiend, nor any of his earðly imps, daze þeir hearts wit, nor twist þem out of þe way, on which þey have entered: and may He help þem so in Him to hasten to heaven, till þey be thiðer mounted, as þeir bridal shall be, into all þat ever blissful is, to sit wiðout end, wið þe blessed bridegroom, from whom all happiness is derived. Amen.

Resolve to remain a maiden,

as if the alternative were hell.

1 Corinth. ix. 25.

Hide thyself in God.

Champions or confessors crown according to B.

He prays his exhortations may avail.

weren ear ha gulten his earste hearman. Allunge swuch
ichulle beon as if mi deore leofmon mi deorewurðe lauerd.
⁊ as if tat eadi meiden *þat* he him cheaf to moder Al *þe*, B.
swuch ichulle wite me treowliche unwemmet af ich am
him iweddet. ne nul ich nawt for a lust of a lute hwile *þah* ane, B.
hit *þunche* delit awai warpe *þat* *þing*. hwas lure ichulle
bireuien wiðute couerunge. ⁊ wið eche brune abuggen in
helle. þu wrechwile ful wiht al for nawt þu prokeft me to
forgulten ⁊ forgan *þe* blisse upo blisse *þe* crune upo crune
of meidenef mede ⁊ willes ⁊ waldes warpe me as wrecche
iþi learwite. And for *þat* englene song of meidenhades [Fol. 126*d*.]
menfke : wið *þe* ⁊ wið *þine* greden ai ⁊ granen *iþe* eche aa, B.
grure of helle. *þif* þu þus onfweres to *þi* licomes lust ⁊ to -est, B.
þe feondes fondinge; he schal fleo *þe* wið schome. And
þif he alles after *þis* inoh raðe atfonde ⁊ halt on to eili *þi*
flesch ⁊ prokie *þin* herte. *þi* lauerd godd it þoleð him to
muceli *þi* mede. for as sente pawel seið. ne beð nan icrunet
bute hwafe treoweliche *iþulle* feht sihte. ⁊ wið strong
cockunge ouercume hire flesch for *þenne* if te deouel wið
hið ahne turn schomeliche awarpen. Hwen þu af te apostle *þe*, B.
seið ne schalt beon icrunet bute þu beo asailæt. for godd *þef* for For, B.
wile *cruni* *þe*; he wile leote ful wel *þe* unwiht asailþe *þe*. [Fol. 127*a*.]
þat tu earni *þer* þurh crune upo crune for *þi* hit if *þe* meast þurh kem-
god. *þat* hwen he greueð *þe* meast. ⁊ toward *þe* wið fondinge pene, B.
wodeluker weorreð. *þif* þu wel hilef te under godes wengef. te, B.
for þurh *þif* weorre he þarkeð *þe* unþonc hife teð *þe* blisse
⁊ te crune of cristes icorene. And *iþesu crist* leue *þe* þurh
his blefcede nome. ⁊ alle þeo *þat* leauen luue of lami mon; *þe*, B.
for to beon his leofmon. ⁊ leue swa hare heorte halden to
him. *þat* hare flesches eggunge. ne *þe* feondes fondunge. ne
nan of his eorðliche limen; ne weorri hare heorte wit. ne
wrenche hem ut of *þe* wei *þat* ha beoð in gongen And helpe
ham swa in him to hihen toward heuene. aðat ha beon
iðihte *þider* af hare brudlac schal in al *þat* eauer sel if. wið
þene seli brudgume *þat* siheð alle selhðe of; sitten buten
ende. AMEN.

G L O S S A R Y.

[The main part of the forms of words in this treatise is easily traced in the Saxon : and howbeit our dictionaries be defective and grammars incomplete, yet in the loss of genders and terminations, which the language had suffered in the thirteenth century, these deficiencies are of less importance. The translation and the explanations at the end of St. Marherete supersede a larger glossary, and only a few points present themselves for notice. In some instances a reexamination of the text has suggested improvements. Thus, on p. 43, the reading of B. asaileð, might have been admitted into the text. On p. 46, line 7, for *every* read *eternal*, as it stands a few lines lower. In p. 11, l. 28, ahest means *oughtest*. In the first line of fol. 127a, for cruni, which the MS. presents, perhaps cunni, *try*, would be a better reading.]

Auriola, p. 23.

Bere, *voice*, p. 31.

Cangun, *a broad short built man*, p. 33. CONGEON, one of low stature or a dwarf. Bailey (1759). The cammede kongons cryen after col, col, And blowen here bellowys that al here brayn brestes. Rel. Ant. I. 240. *The crooked conguns cry after coal, coal, And blow their bellows till their brains crack.*

Cheowan, *to jaw*, p. 31.

Cockung, p. 47. *Standing like a game cock to a fight, uppishness.* So Cocksy, *uppish*. (Baker Norðhants.)

Cuncweari, *conquirere*. We have here a proof that in 1230 the

English pronunciation of Latin was in accordance with that of other nations.

Erles, *earnest*, p. 7.

Euening, p. 7.

Eðeliche, *of no great value*, fol. 113c, 125c, 126a. Wyrta sind eaðelice gesceafta (Saxon Homilies, vol. ii., p. 464). *Worts are things of not much value.* Þe rihteoise godd wule þat we demen us eðeliche aut lahe (Si seiret, fol. 5a). *The righteous God willeth that we deem ourselves low and of small esteem.*

Fampleni, p. 37.

Forhohe, p. 25, from Forhogian, here Forhohien.

Frakele, *fragilis*, p. 7.

Goderheale, p. 29.

Halschipe, p. 5.

Hearmen, p. 47, l. 1.

Heueld, p. 21. Saxon Hæfeld,
Licium.

Huler, p. 31. ȝef alle luþer holers
were yserved so, Man schulde
fynde þe les such spouse breche
do. (Robert of Gloster, p. 26,
Hearne.)

Kenchinde, p. 17. Cinkende
hleachter *risus excessus* in Rule of
Mynchens. See Lye in cincung,
cachinnatio.

Leirwite, p. 47, (so) for Leger wite,
punishment lair.

Menskian, p. 23, *to have mercy*.

Mis for to donne, p. 17 = for to
misdonne.

Onont, p. 9.

Smirles for Smirels, p. 13.

Stikelinde, p. 17. Sticol occurs

in the Saxon, though not in the
dictionaries.

Strunden, p. 35.

Sunegild, *guilty of sin* (?), p. 43.

Sutelliche, p. 23. Saxon *Sweetol-
lice*.

Sweamen, pp. 17, 35, *to flutter,
disturb*. See Egilsson in Sveimur,
Sveimr; also Cædmon and Codex
Exoniensis; and compare the
Dansk Svæve. Dietrichs view
seems erroneous.

Swirforð, p. 23. Cf. "To come
down cock's neckling, *i.e.* head
foremost. Wilts" (Grose).

Tricchet in itricchet, p. 9.

Truckie, pp. 5, 7.

ȝettede, p. 21. See Glossary to
Layamon.

ȝiscian, p. 29, or *sigh*. See Boet,
p. 2, l. 27.

pufttenes, p. 45, Geþoftan.